

VIEWING SOME WONDERS OF OUR DAY

OUR DAY

In the Light of Prophecy

By W. A. SPICER



"Whatsoever things were written aforetime
were written for our learning, that we through
patience and comfort of the Scriptures might
have hope" Rom. 15 4

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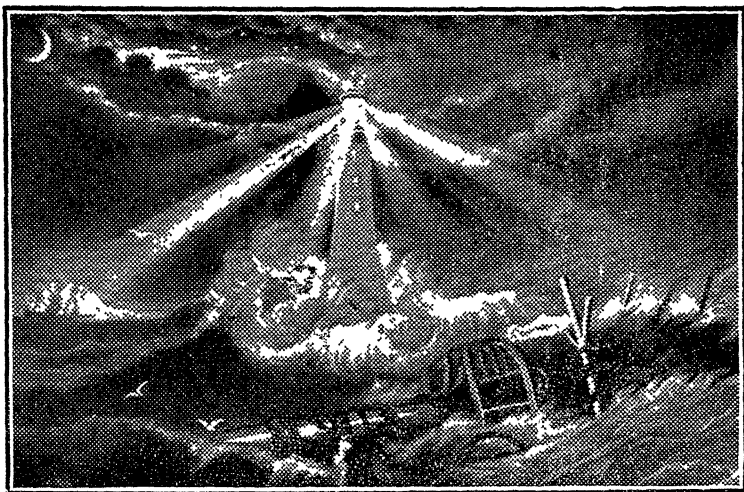
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"FOUNDED UPON A ROCK"

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119 105.

INTRODUCTION

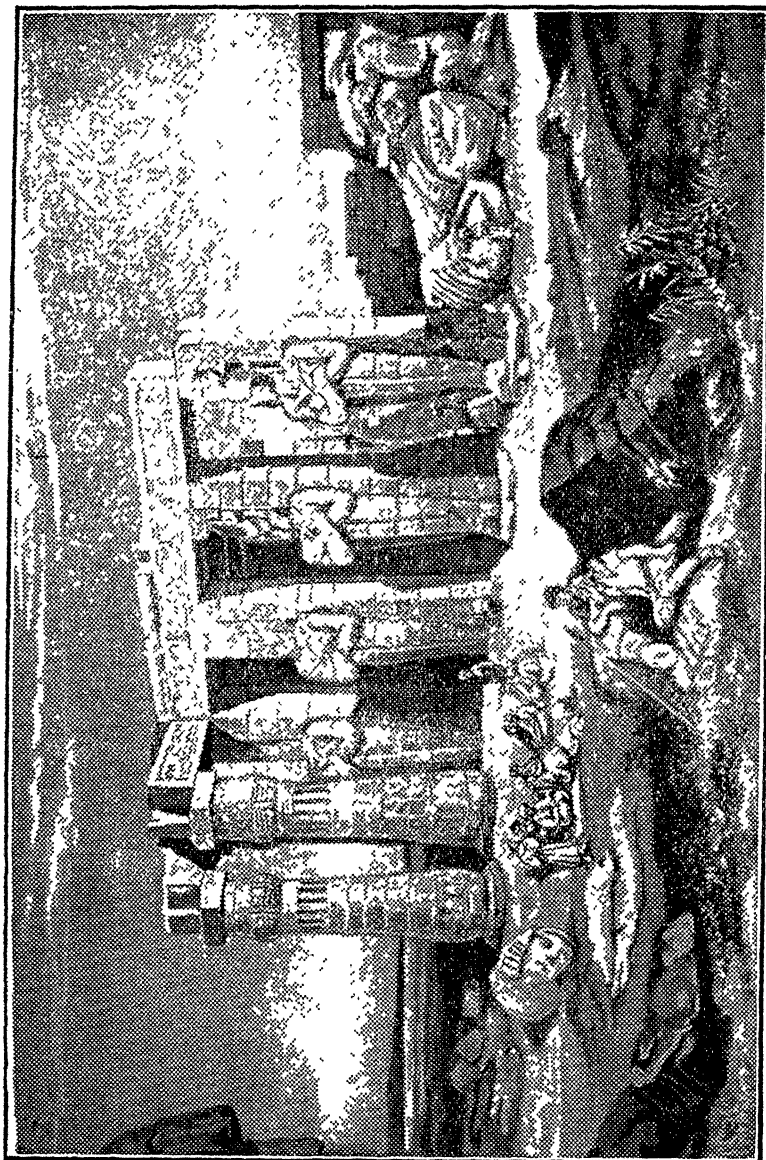
LIGHT FOR OUR DAY

THESE are eventful times. Changes take place rapidly in the history of the nations. All the world is astir. Thoughtful minds in all nations are asking, What do these things mean? What is to come next in human history?

There is a Book—unlike all other books—that gives light for our day. It speaks as with a voice from heaven, telling us of the past history of man, of the meaning of present-day events: and it gives light upon the pathway of things to come. The Book that can do this must certainly be the Word of the living God, the Creator of all mankind. In the Bible we have such a book.

The Word of Prophecy

The power to foretell accurately the events of future times is a mark of divinity. In the Bible the Lord in ancient times challenged all religious teachers and religious systems of the nations; "Declare us things for to come. Show the



EGYPT'S GLORY DEPARTED

"The idols of Egypt shall be moved," Isa. 19. 1

things that are to come hereafter, that we may know that ye are gods." Isaiah 41: 22, 23.

And all the gods of the nations were silent: for they are no gods but the product of men's own imaginations.

Only the living God can tell the end from the beginning. And he has done this in the prophecies of the Bible. He has given the evidence there so clearly that one who will face the facts may know of a surety that the Bible is the voice of the living and the true God.

The God of the Bible knows the unbelief and obstinacy of our natural hearts, and in His mercy He gives us evidence upon evidence. He says "I have declared the former things from the beginning; and they went forth out of My mouth, and I showed them. I did them suddenly and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass, I have even from the beginning declared it to thee; before it came to pass I showed it thee lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Isaiah 48: 4, 5.

Only the Christian Scriptures contain accurate historic prophecies foretelling the course of the history of nations and empires generations before the events described took place. It is because only the living God, who speaks in this Book, knows the end from the beginning.

One evening a few years ago, I studied a portion of Scripture prophecy with a young man of India. He was an intelligent man, a student of the university. The Christian Bible was an unknown book to him. We read what the ancient prophecy (Daniel 2) foretold of the history of nations from the days of old to our own day.

"How is it," I said to him, "can you tell by your own knowledge of history whether that prophecy, written two thousand years ago, has been fulfilled?"

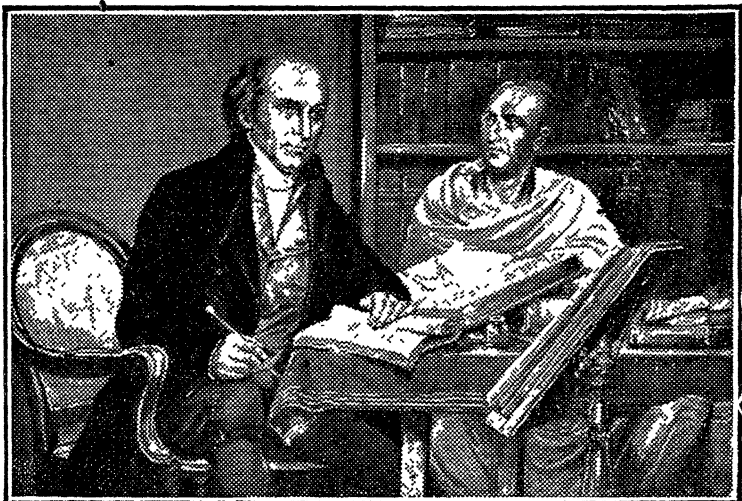
"I know," he replied thoughtfully, "that this prophecy describes the course of history just as it came to pass ; and in the exact order of events."

Then he looked up and said again with deep earnestness: "Only the living God could have written that before it came to pass."

It is the truth. Fulfilled prophecy bears witness, sure and certain, that the voice of the living God speaks in the Holy Bible.

Let us study this Book, to see what light it has for our day. An ancient king who discovered this Word, cried out : "Thy Word is a lamp unto my feet, and a light unto my path." Psalms 119. 105.

This Word still lights up the path before us to-day.



CAREY IN INDIA TRANSLATING THE
BIBLE

"So mightily grew the word of God and
prevailed." Acts 19 . 20.

CHAPTER 1

The Increase of Knowledge

FORETOLD IN PROPHECY AS A SIGN OF CHRIST'S COMING

SOME twenty-five hundred years ago a prophet of God, then a captive in Babylon, penned these simple, yet wonderful words, spoken to him by the messenger of God:

"Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. Dan. 12: 4.

Time of its Application

The time *when* this prophecy applies is clearly stated: "Shut up the words, and seal the book (of Daniel), even to the time of the end." To what time? The "*time of the end.*" And the "time of the end" reaches to the very end itself. So this prophecy has its application to that short period before the end. And what is to occur then? Why the seal is to be taken from this book, "many shall run to and fro,



MODERN INVENTIONS FULFILLING
PROPHECY

"Many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

and knowledge shall be increased." These words of the captive seer very clearly tell us that that period of time known in the Bible as "the time of the end" is to be marked by a great increase of knowledge. Are we now living in such a time? If so, we can know with certainty that the end is near.

A Time Appointed of God

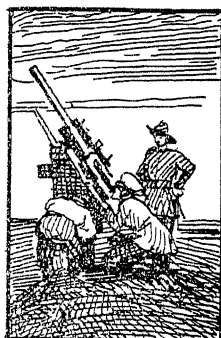
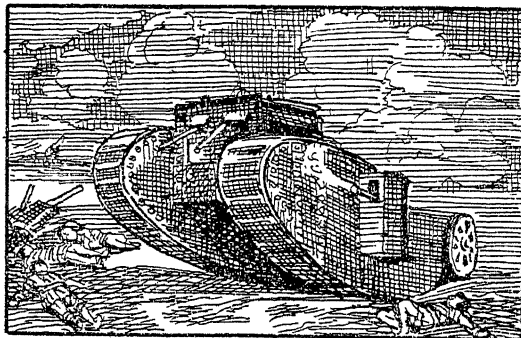
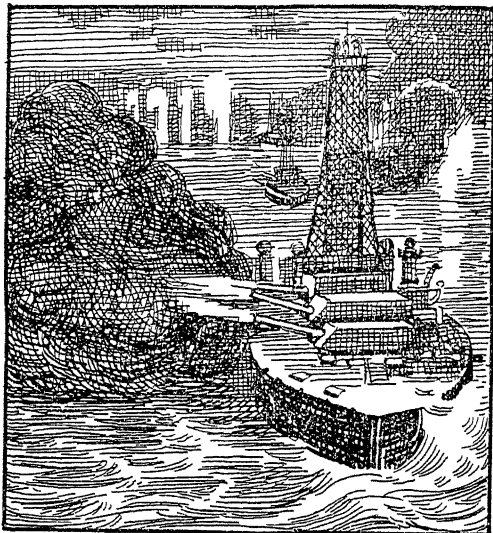
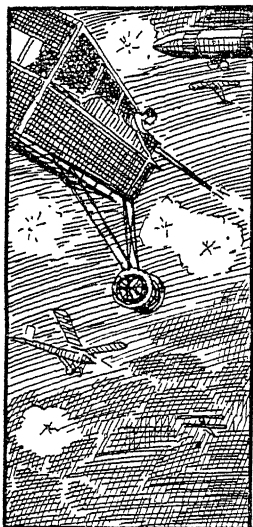
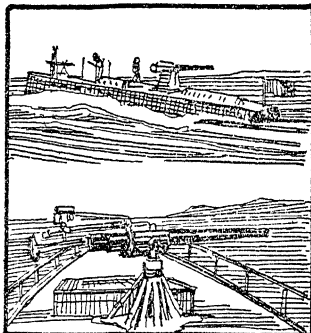
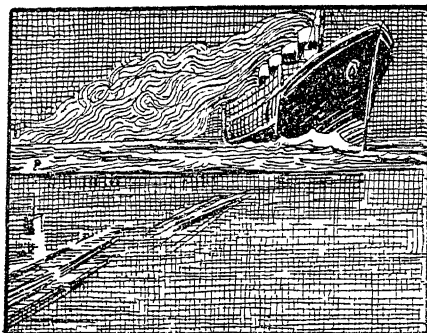
"The time of the end" is an appointed time.

"They that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Dan. 11: 33-35.

The power here referred to is that known in history as the Papacy, which arose on the ruins of the Roman Empire, claiming universal dominion over both spiritual and temporal affairs. This power was to continue its supremacy "until a time and times and the dividing of time." Dan. 7. 25. This is three and one-half years, or "forty-two months," or twelve hundred sixty days, signifying in prophecy twelve hundred sixty literal years. This period of twelve hundred sixty years extends from the events of 533-538 A. D., the time when the Papacy received its universal power over the Church, to the events of 1793-1798, when the power of the Papacy was broken and its universal spiritual supremacy ended.

This very definitely locates the beginning of "the time of the end" from the events of 1793-1798 A. D. It is to this time that the prophet refers when he says, "Many shall run to and fro, and knowledge shall be increased."

Never in the history of that book have men of all nations and all faiths searched and read it as in the last one hundred



M. V. DHURANDHAR

years. Never has it been better known and never did its light shine more clearly.

While the prophecy is a forecast of a general increase of knowledge, it perhaps refers, primarily, to a sedulous searching of the Scriptures and an increase of Bible knowledge.

Bible Societies Organized

It is a remarkable fact that immediately following the overthrow of the papal power in 1793-1798, which marked the beginning of "the time of the end," Bible and tract societies began to be organized. The London Religious Tract Society was organized in 1799, and the British and Foreign Bible Society March 7, 1804.

The American Bible Society was organized in the year 1816, and the American Tract Society in 1825.

"The Bible house to-day contains records of editions of the Scriptures in about 725 languages and dialects. This total, however, includes, (1) a few obsolete languages which are represented only by printed texts of early manuscript translations, and also (2) as many as sixty-five modern dialects in which versions have been published merely for philological purposes. When we deduct these, there remain 650 languages and dialects, in which at least one complete book of Scripture has been printed for religious use."—" *The Bible in the World.*"

A little leaflet issued by the American Bible Society says:

"It is no stretch of the imagination to think that 600,000,000, to 700,000,000 volumes of the word of God, in whole or in part, have been printed and circulated since the art of printing became general."

Prior to the "time of the end," the Bible was scarce and expensive and was in the hands of a comparative few. Now it is accessible to all. By bullock cart, donkey cart, goat cart, and mule cart; on horseback, donkeyback, muleback; on bicycle, tricycle, motor cycle; in rowboat, houseboat, or motor boats; and in recent years, by means of automobiles; over mountains, in deserts, and in great part on foot, the

faithful distributors of God's living word have taken the printed page to millions.

It was at "the time of the end" that the great missionary movement now seen in all lands began. This movement has been as the tide from a shoreless sea, rising and spreading, until the most remote corners of the earth are being reached. The past one hundred years is known as the "century of missions." It has marked a new epoch for the gospel, and of the history of the world.

Hundreds of missionary societies are now organized. Men run to and fro, and as a result the Bible and the great light of the gospel are penetrating the most distant and inaccessible quarters of the world. The way has been so wonderfully opened that the last message of the kingdom, heralding the return of Christ, is being carried to the ends of the world as well.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

All Lands Explored

To-day all lands have been explored. Modern explorers have been at work "who pride themselves on not passing over in their surveys the smallest corner of the earth." "With a similar enthusiasm are imbued the intrepid navigators who penetrate the ice-bound solitudes of the two poles, and tear away the last fragments of the veil which has so long hidden from us the extremities of the globe. All, then, is now known, classed, catalogued, and labelled.

No More Worlds to Conquer

There are no more worlds to conquer in this respect. "There are no more lands lying fallow, no more impassable deserts, no more useless streams, no more unfathomable seas, no more inaccessible mountains. We suppress the obstacles

nature throws in our way. The isthmuses of Panama and Suez are in our way; we cut through them."

Thus in "the time of the end" spoken of by God's prophet, the whole earth has been mapped and charted, and the way for the gospel to go into all the world has become known. The whole earth is before us now, waiting for the evangel of the cross to bring the news of the coming of Christ.

Means of Transportation Invented

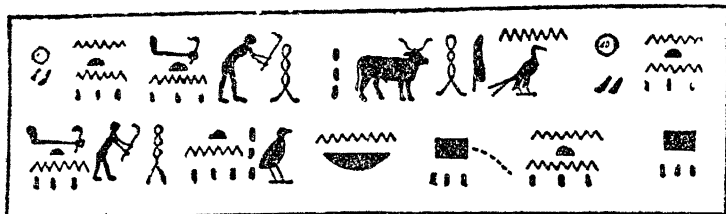
The means of rapid transportation is of comparatively recent invention. Lord Avebury, writing for the *New York Times* not long ago, said:

"Though not eighty, I am older than any railway company in the world, any gas company, steamboat company, and telegraph, telephone, or electric company." "There was one other force which was needed to fully equip the church for its universal activity, and to draw the nations of the world together into a net, as the people of old had been drawn into the Greco-Roman Empire. That was the power of steam, which was to bind the lands together with bands of steel, turn the oceans into a Mediterranean, make the locomotive an emissary of God's kingdom, and the steamer a morning star to herald the day. That invention was not ready to begin its task of annihilating space until the dawn of the nineteenth century. But it was ready in time, for not until then was the purified church itself roused to a fidelity grand enough to undertake the work for which God had been preparing this equipment. It was in 1807, while the young men at Williamstown (Mass.) were praying and studying about missions, that Robert Fulton was making the first trip of the "Clermont" from New York to Albany." "*Introduction to Foreign Missions*," Dr. Edward Lawrence, p. 20.

First Steam Railroad

Daniel's prophecy of men running to and fro during the "time of the end" has been remarkably fulfilled in the inventions that have made rapid transportation possible by land, sea, and air.

Then came transportation by rail. The first public steam railroad was opened in England in 1825. Then six miles an hour was looked upon as the limit in speed. But to-day the earth is girdled with hundreds of thousands of miles of bands



HIEROGLYPHICS

The "Ox Song" of the Egyptian threshing floor

of steel, and the circumnavigation of the earth requires, comparatively speaking, but a few days. The world is on wheels. Men by the million are running "to and fro," as the prophet said they would.

There had been no practical change in the mode of travel and transportation from the earliest dawn of history until the time the end was reached and the predicted period of the increase of knowledge began. Then the world suddenly awoke, and to-day steam and electricity are driving mammoth steam-ships and great trains of shell in all directions.

This was not merely a coincidence. God is fulfilling His



CUNEIFORM WRITING

An account of the capture of Babylon, B. c. 538.
From the Cylinder of Cyrus

word of millenniums ago. We have reached that predicted period when men are to run to and fro. A voice is speaking to men, saying, "The time of the end has come."

And this remarkable era of transportation has been the means in the hand of God of spreading light and information everywhere.

"One very remarkable feature of this day of God defies adequate description. We might call it acceleration, concentration, condensation, but there is



MANUSCRIPT WRITING

The process by which the books of the great library of Alexandria, Egypt, were made.

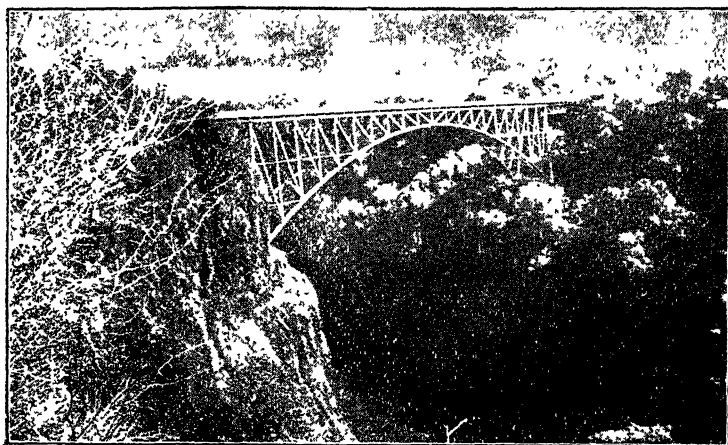
no fit word for it. Centuries are practically crowded into years, and years into days. Travel is so rapid that what would have taken months, one hundred years ago, is now easily accomplished in weeks, perhaps in days. We keep in touch, day by day, with the whole world, so that, in the morning papers, we read the news from Japan and China, India and Africa, as naturally as from London and Dublin, New York and Chicago. So much can be done in a brief space of time and over a vast space of territory, that practically time and space are annihilated, and nothing seems any longer impossible to human achievement. The last fifty years have brought to the race an absolutely new era and epoch, abundant illustrations of which it would be easy to adduce."—*The Modern Mission Century*, Arthur T. Pierson, p. 44.

Invention of Printing

One of the greatest means in existence for the dissemination of light and the increase of knowledge, is that of printing. The invention of movable type by Laurens Coster, and the printing of the first Bible by Gutenberg, mark the first steps in the development of this modern art. During the past century this art, through the inventive genius of man, has become marvellous.

God's Special Providence Seen

By means of the printing press Bibles have been multiplied by the millions, translated into hundreds of languages,



INTO THE HEART OF AFRICA

The Victoria Falls railroad bridge over the Zambezi.

and are within the reach of all. The news of the day and the latest achievements of science are published daily in all parts of the world.

The invention of modern printing at this time is in the special providence of God. Printing was one of the greatest powers seen in the Reformation of the sixteenth century. By this agency the "midnight of the world" was broken, and

great light came to those sitting in darkness. The demand for literature came from all directions. By means of the printing press this demand was met.

An Agency of God to Warn the World

In like manner the art of printing becomes an agency for the dissemination of light in the last days. Before the Lord appears in the clouds of heaven, a warning of that overwhelming event will be given to the millions of earth whose probation is drawing to a close. Joel 2: 1; Mat. 24: 14; Rev. 14: 6-12. Before great judgments have fallen upon men the Almighty has always sent warnings. He warned the antediluvians, and the cities of Sodom and Gomorrah. A forerunner announced the first advent of Christ. The last days will be no exception. Preparatory to this stupendous event knowledge has been increased, and men are enabled to run quickly to and fro, carrying tidings, not only by the voice but by the printed page as well, of the coming of Jesus. Truly this wonderful art has been brought into existence by the Lord for a special purpose. Take from the world the means of rapid transit and the art of printing, and we would soon lapse into the darkness of bygone ages.

"Nothing More to Invent"

"Some one poring over the old files in the United States Patent Office at Washington the other day found a letter written in 1833 that illustrates the limitations of the human imagination.

"It was from an old employee of the Patent Office, offering his resignation to the head of the department. His reason was that as everything inventible had been invented, the Patent Office would soon be discontinued and there would be no further need of his services or the services of his fellow clerks. He, therefore, decided to leave before the blow fell.

"Everything inventible had been invented! The writer of this letter journeyed in a stagecoach or canal boat. He had never seen a limited train or an ocean greyhound. He read at night by candle light, if he read at all in the evening; more likely he went to bed soon after dark and did all his reading by daylight. He had never seen a house lighted by illuminating gas. The arc incandescent electric lights were not to be invented for nearly half a century.

If he had ever heard of electricity he thought of it as the mysterious and dangerous fluid that strikes from the clouds during a thunderstorm. That it could be harnessed to do man's will had never occurred to him.

"He had never heard the clicking of a telegraph sounder. The telephone would have seemed as wonderful to him as a voyage to the moon. Motion pictures would have reminded him of black art, and the idea that a machine could be invented whereby a man would fly above the clouds like a bird, ascending and descending at will, would have seemed to him merely absurd.

"The modern printing press, the linotype machine, which seems almost to think; the X-ray machine, by means of which surgeons diagnose disease and injury and lay out their work with scientific certainty, these things were yet to be invented long after he was dead. He could not imagine the automobile, now so common that they cover the streets and roads of all the world. He could not dream that a cannon would be made to throw a projectile more than twenty miles, that repeating rifles, revolvers, and machine guns would be invented, that steel monsters of the deep would speed invisibly under the seas with the power to send a giant ocean liner to the bottom within a matter of moments."—*Scientific American*, October 16, 1915.

A Century of Wonders

But few great inventions antedate the "time of the end." Before that time the world was much the same as in the days of the patriarchs. The late Arthur T. Pierson says:

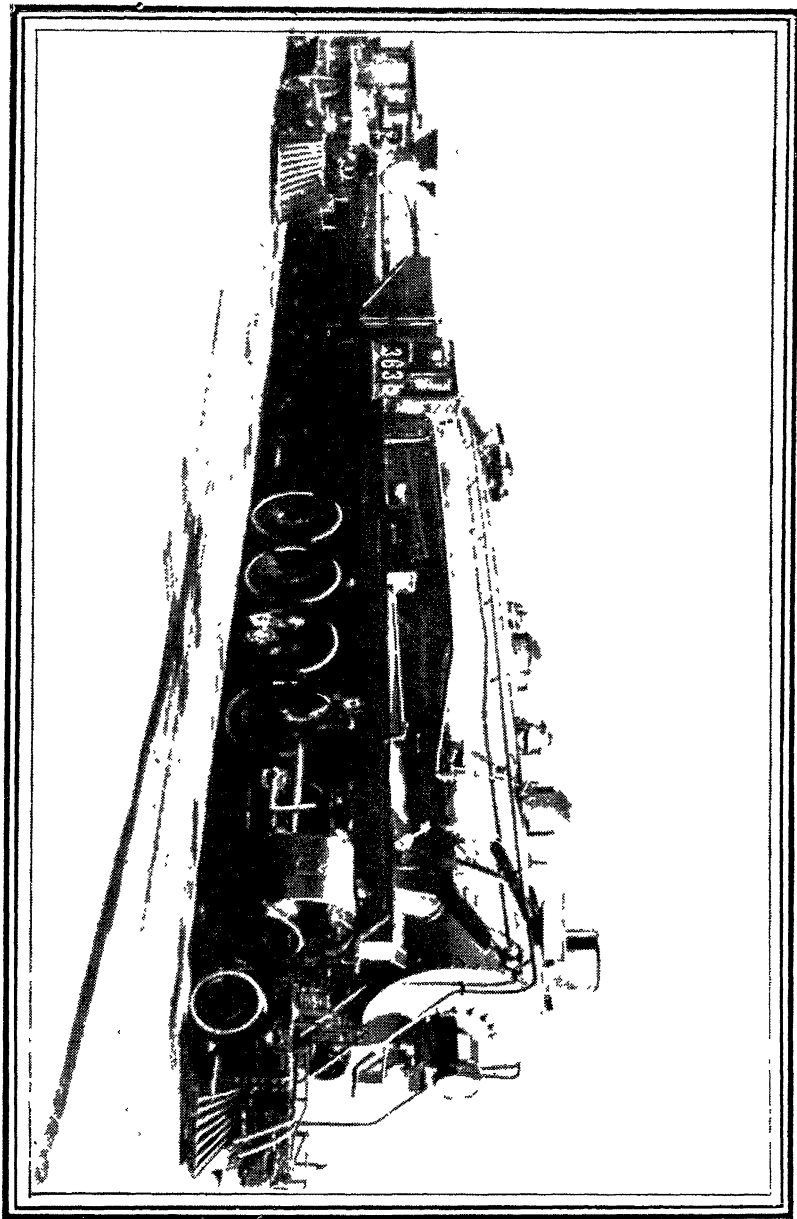
"The nineteenth century is conceded to be a century of wonders. Judged by human progress along the highway of scientific discovery and invention, and by the general widening out of the horizon of human knowledge, it is not only unsurpassed, but it leaves all previous centuries far behind. Mr. Gladstone thought that a single decade of years might be found within its limits during which the race had advanced farther than during five hundred decades preceding. This estimate is probably not an exaggeration; but, if so, what must be true of the whole century."

Here are a few paragraphs from the introduction to a volume called, "Progress of Invention in the Nineteenth Century."

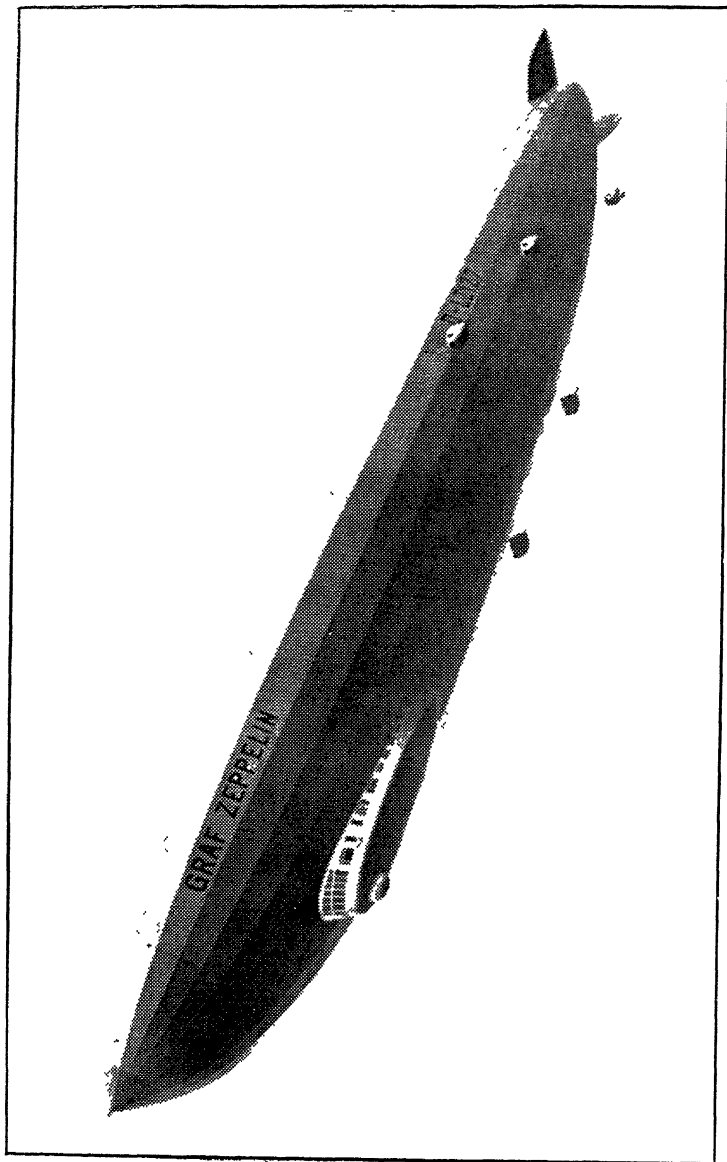
Milestones in a Century of Progress

"As we make the backward run of one hundred years, we have passed by many milestones of progress. Let us see if we can count some of them as they disappear behind us. We quickly lose the telephone, phonograph, and gramophone. We no longer see the cable cars or electric railways. The electric lights have gone out. The telegraph disappears. The sewing machine, reaper and thresher have passed away, and so also have all India-rubber goods. We no

Two railway locomotives showing the development that has been made in their size and power within a period of forty years.



Eng O.D.-2A.



GRAF ZEPPELIN

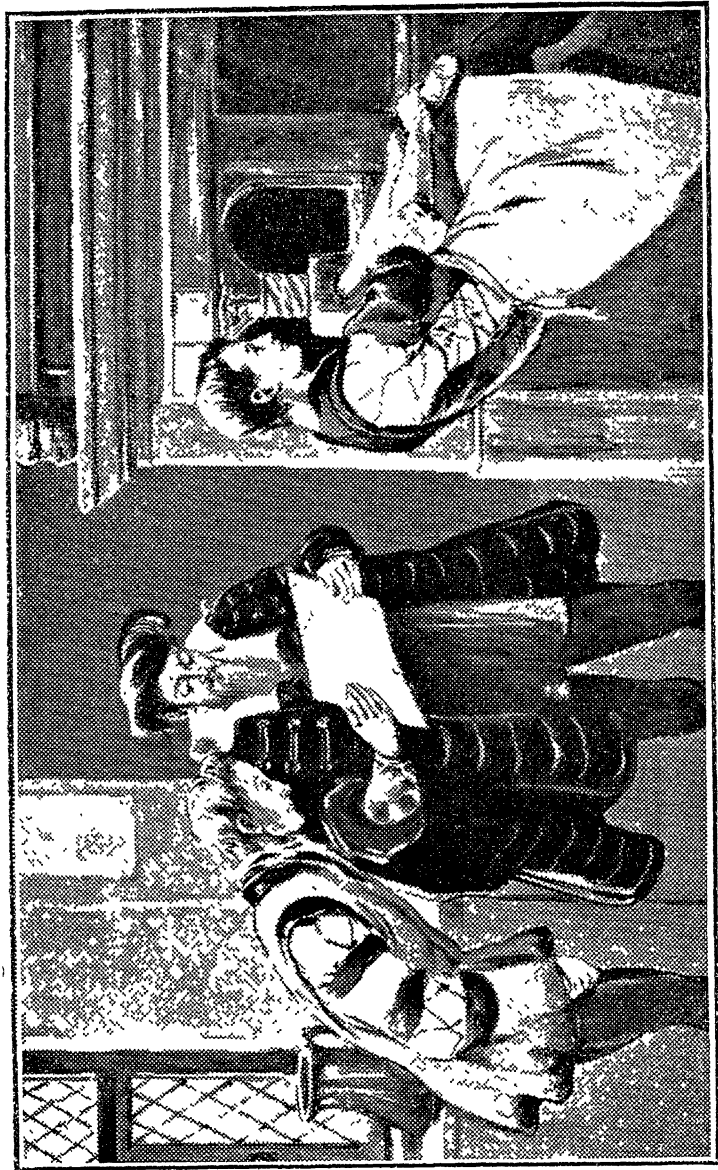
This dirigible airship made the trip across the Atlantic from Germany to America and return carrying passengers and mail.

longer see any photographs, photo-engravings, photolithographs, or snapshot cameras. The wonderful octuple web-perfecting printing press, printing, pasting, cutting, folding, and counting newspapers at the rate of 96,000 per hour, or 1,600 per minute, shrinks at the beginning of the nineteenth century into an insignificant prototype. We lose all planing and wood-working machinery, and with it the endless variety of sashes, doors, blinds, and furniture in endless variety. There are no gas engines, no passenger lifts, no asphalt pavement, no steam fire engine, no triple-expansion steam engine, no Goffard injector, no celluloid articles, no barbed-wire fences, no time locks for safes, no self-binding harvesters, no oil or gas wells, no ice machines or cold storage. We lose air engines, stem-winding watches, cash registers and cash carriers, the great suspension bridges and tunnels, the Suez Canal, iron frame buildings, monitors and heavy ironclads, revolvers, torpedoes, machine guns and Gatling guns, linotype machines, all practical typewriters, all Pasteurizing, knowledge of microbes or disease germs, and sanitary plumbing, water gas, soda-water fountains, air brakes, coal-tar dyes and medicines, nitroglycerin, dynamite and guncotton, dynamo-electric machines, aluminium ware, electric locomotives, Bessemer steel with its wonderful developments, ocean cables, enameled ironware, Welshbach gas burners, electric storage batteries, the cigarette machine, hydraulic dredges, the roller mills, middlings purifiers and patent-process flour, tin can machines, car couplings, compressed air drills, sleeping cars, the dynamite gun, the McKay shoe machine, the circular knitting machine, the Jacquard loom, wood pulp for paper, fire alarms, the use of anæsthetics in surgery, oleomargarine, street sweepers, Artesian wells, friction matches, steam hammers, electroplating nail machines, false teeth, artificial limbs and eyes, the spectroscope, the kinetoscope or moving pictures, acetylene gas, X-ray apparatus, horseless carriages, and—but enough, the reader exclaims; and indeed it is not pleasant to contemplate the loss.’

During the past Great World War many wonderful inventions in the field of science were brought to the front, showing the marvellous progress made in the increase of knowledge. By wireless telephone, men can now converse with the pilots of airplanes lost in the clouds, and according to reports, can carry on conversation across the sea. ‘An airplane flight has been made across the ocean from Newfoundland to Lisbon in less than twenty-seven hours.

Day of Preparation

This is in very truth the “day of God.” It is the “day of His preparation.” See the remarkable inventions that have been produced in gospel lands. They are the result of the



THE GUTENBERG PRINTING PRESS

On which was produced the first printed Bible, in 1456 A.D.

light which shines from the word of God. And all are to be used in spreading the gospel in the last days. By every means of rapid travel, by telegraph, by wireless, by telephone, will the saving truths of God's last message be carried to the ends of the world and the inhabitants warned of the Saviour's speedy return.

The Meaning of These Wonders

It is the *meaning* of these wonders, of this marvellous increase of knowledge, of this running to and fro, that we are concerned about. Reader, it has a lesson for the world. It is a handwriting on the wall, not in some mystic characters as at Belshazzar's feast, but written so he that runneth may read. It contains a lesson of fearful import to all the world, and it is this lesson we are trying to impress. It is a sign that the last days are here, and that God has set in motion all the agencies of earth in preparation for this great event.

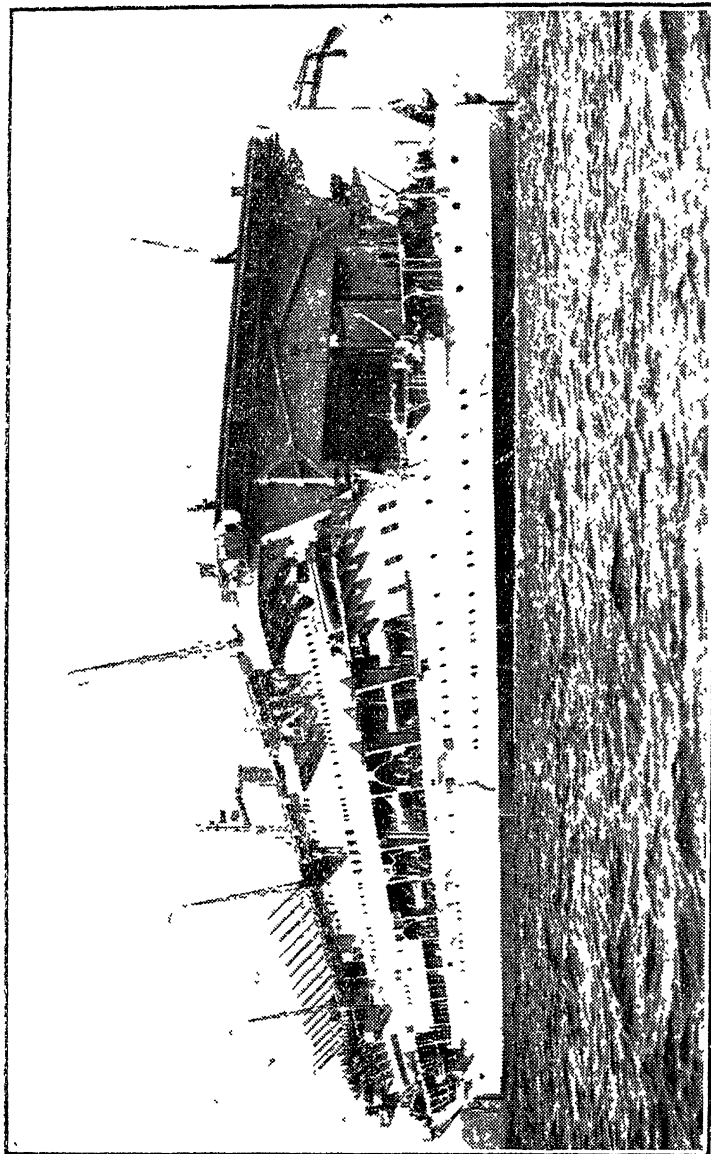
Many Signs of the End Will be Seen

The increase of knowledge is but one of the many signs of the day of God. Heralds of this tremendous event are found on every hand. Beacon lights of prophecy foretelling the end of human history all focus in our times. We are past the rise and fall of universal empires. The everlasting kingdom of God comes next.

In answer to the question of His disciples concerning the signs of the end, the Saviour said .

“There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory.” Luke 21. 25-27.

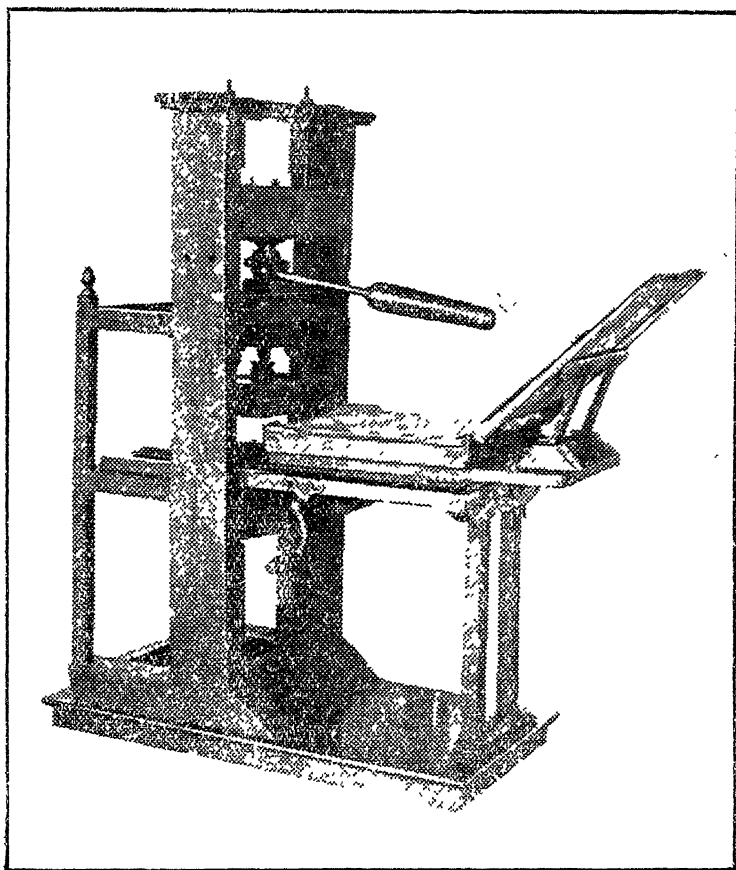
The signs in the heavens have told their story, and bidden the world prepare for the return of Jesus. Signs in the earth



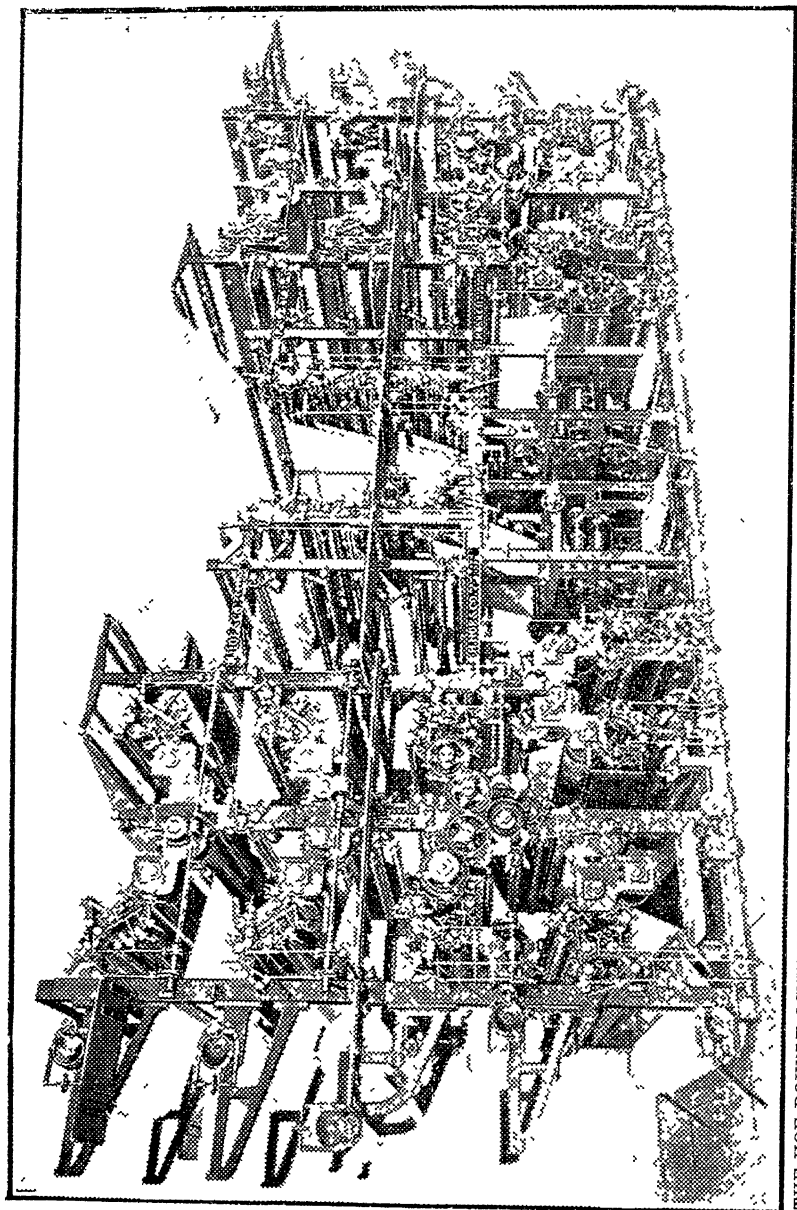
H.M.S. COURAGEOUS LEAVING DEVENPORT

A ship upon which airplanes may light when flying over the ocean.

which were to be seen before the return of the Saviour are being fulfilled on every hand. The nations are angry. The earth has been convulsed by war as never in the past. There are mutterings of a coming storm that will cause men's hearts to fail. God is speaking to the inhabitants of the world, bidding them prepare for the end.

**FRANKLIN PRESS**

Operated by two men, it has a maximum speed of 250 impressions per hour.



THE HOE DOUBLE OCTUPLE PRESS

The largest printing press in the world. Length, 48 feet; height, 19½ feet, weight, 175 tons, number of parts, 65,000; revolutions, 300 per minute, paper used per hour, 18 tons, or 216 miles of paper three feet wide, production per hour, 300,000 eight-page folded newspapers.

The Mighty Press

“When old Gutenberg, inventor
Of the printing press, and mentor
Of the clumsy-fingered typos
In a sleepy German town,
Used to spread the sheets of vellum
On the form, and plainly tell them
That the art was then perfected,
As he pressed the platen down.
He had not the faintest notion
Of the rhythmical commotion,
Of the brabble and the clamour
And the unremitting roar
Of the mighty triple decker,
While the steel rods flicker,
And the papers, ready folded,
Fall in thousands to the floor.”





THE GREAT IMAGE

"He that revealeth secrets maketh known to thee what shall come to pass." Dan. 2. 29.



DANIEL INTERPRETING NEBUCHAD-
NEZZAR'S DREAM

"Thou, O king, sawest, and behold a
great image" Dan. 2 31.

CHAPTER 2

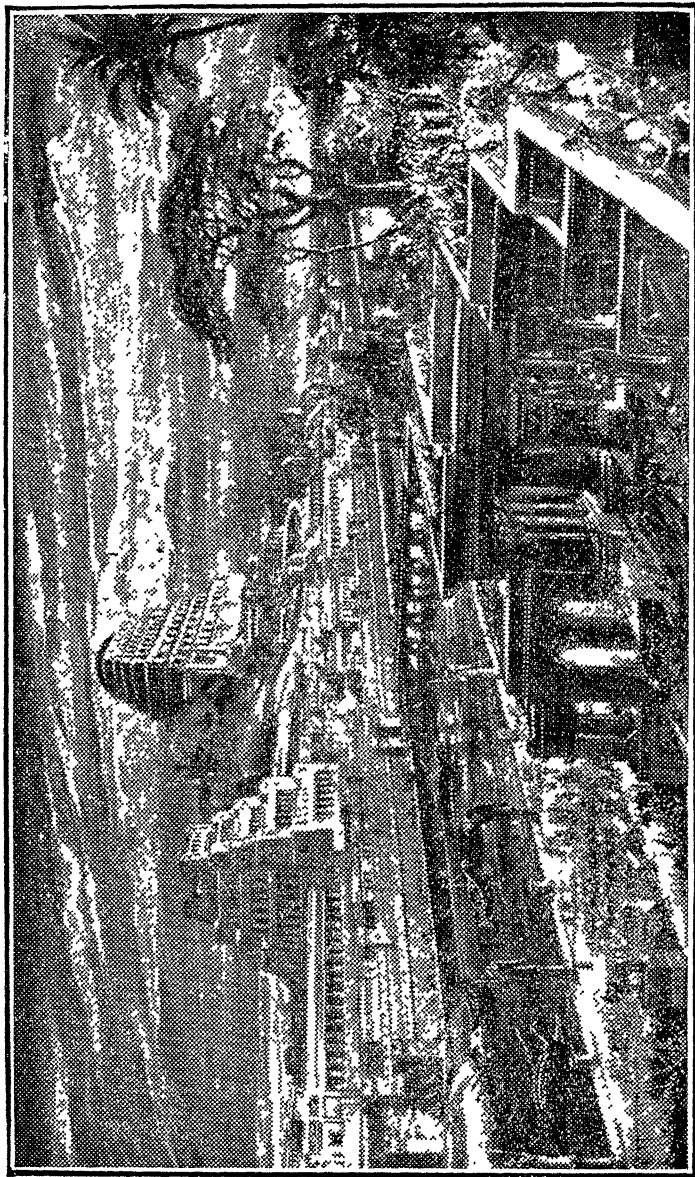
Prophetic Outline of the World's History

THE PROPHECY OF DANIEL 2

"THERE is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Daniel 2: 28.

In a dream by night, more than twenty-five hundred years ago, the Lord gave to Nebuchadnezzar, king of Babylon in Western Asia, a clear historical outline of the course of world empire to the end of time.

The king was a thoughtful monarch; and having reached the height of his power, he was one night meditating upon "what should come to pass hereafter." Not for his sake alone, but for the enlightenment and instruction of men in all time, the Lord answered the wondering question of the king's meditation by giving him the dream. "He that revealeth secrets," said Daniel the prophet, "maketh known to thee what shall come to pass hereafter." Verse 29.



BABYLON IN HER GLORY

"Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency" Isa 13 19.

And that we may know at the beginning that there is nothing fanciful about this great historical outline reaching to the end of the world, we note first the assurance with which the Bible prophet closed his interpretation. "The dream is certain, and the interpretation thereof is sure."

The details of the dream had been taken from the king's mind while conviction as to the wondrous import of it remained. This was in God's providence, to show the folly of the worldly-wise men of Babylon, and to bring before the king the prophet of the Lord with the divine message. The prophet Daniel, under the inspiration of God, brought his dream again to the king's mind:

"Thou, O king, sawest, and behold a great image. This image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

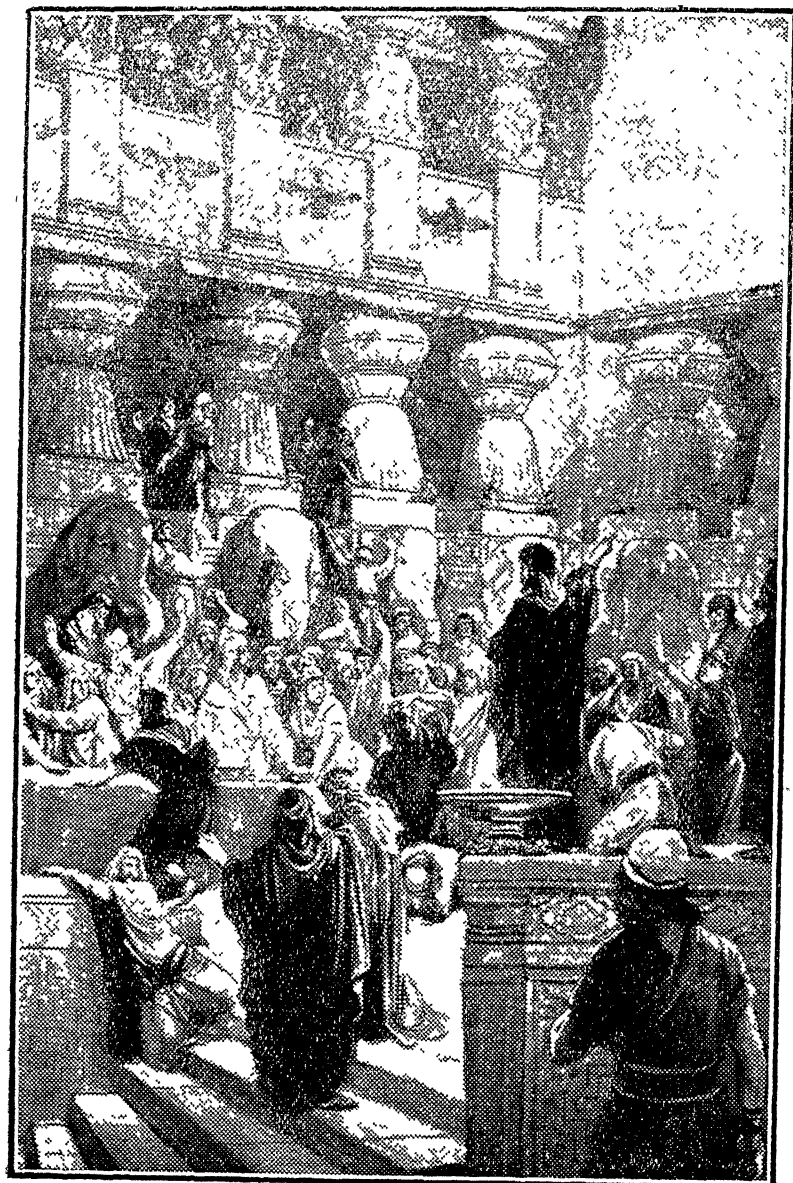
"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Verses 31-35.

The prophet next declared the interpretation. And now follows the history of the world in miniature.

Babylon

"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Verses 37,38.



THE HANDWRITING ON THE WALL

"The kingdom is divided, and given to the Medes and Persians." Dan. 5 : 28.

The parts of the image, then, of various metals, from head to feet, represented successive empires, beginning with Babylon; and the kingdom of Babylon, represented by Nebuchadnezzar, was the head of gold.

History shows how fitly the golden head symbolizes the Babylonian kingdom. Long before, the prophet Isaiah had described it as "the glory of kingdoms, the beauty of the Chaldees' excellency," Isaiah 13:19. And now, in Nebuchadnezzar's day it was the golden age of the Babylonian kingdom. No such gorgeous city as its capital ever before stood on earth. And Nebuchadnezzar was the great leader of its conquests, and the beautifier and builder of its walls and palaces. "For the astonishment of men I have built this house," one tablet reads; others of Nebuchadnezzar's records of stone to-day repeat the proud boast faithfully reported in the Scriptures, "Is not this great Babylon, that I have built?" Daniel 4: 30. To the king it seemed that such a city could never fall.

Medo-Persia

But the prophet Daniel, proceeding with the divine interpretation interrupted all such proud thoughts with the declaration, "After thee shall arise another kingdom inferior to thee." Daniel 2:39.

Now the look was forward into the future. And the word came to pass. Babylon's decline was swift after Nebuchadnezzar's death. Daniel the prophet himself lived to declare to Belshazzar, the last king of Babylon:

"God hath numbered thy kingdom, and finished it . . . Thou art weighed in the balance and art found wanting . . . Thy kingdom is divided, and given to the Medes and Persians." Daniel 5: 26-28.

The breast and arms of silver, in the great image, represented the Medo-Persian kingdom, which followed the Babylonian, "inferior" to it in grandeur and brilliancy, as silver is

inferior to gold. Medo-Persia, however, enlarged the borders of the world empire; and the names of Cyrus and Darius are written among the mightiest conquerors of history.

But the prophet does not stop to dwell upon the grandeur of fleeting earthly kingdoms. The interpretation hastens on to reach the setting up of a kingdom that shall not pass away. Following Medo-Persia, a third power was to rise.

Grecia

"And another third kingdom of brass which shall bear rule over all the earth." Daniel 2 39.

The sides of brass in the great image represented Grecia, the "third kingdom" after Babylon, which overthrew the empire of the Medo-Persians. And Grecia's dominion fulfilled the specification of the prophecy, which indicated a yet wider expansion of empire.

Rome

After Grecia, there followed the Roman Empire, the strongest and mightiest and most crushing of them all. This fourth universal kingdom the prophet proceeded to describe, as represented by the legs of iron in Nebuchadnezzar's dream of the great image.

"The fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

How appropriately the iron of the image fits the character of the fourth great empire. Gibbon, the historian, calls it "the iron monarchy of Rome." It broke in pieces the kingdoms, subduing all, just as prophecy had declared so long before. As iron is strongest of the common metals, so according to the prophecy—"as iron that breaketh all these"—this fourth kingdom was to be more powerful than any before it.

The prophet explained clearly the meaning of the mingling of clay with the iron in the feet of the great image. He

said: "Whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken.

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Verses 41-43.

The Kingdoms of Modern Europe

"The kingdom shall be divided." So declared the prophet of God. And true to the word of the prophet, the Roman Empire fell apart with the mixture of nations and peoples that swept into it. The elements did not hold together, even as the mixture of iron and clay in the image did not cleave together. Broken up by the invasions of fresh nations from the north, the Western Empire of Rome was divided into lesser kingdoms, out of which have grown the modern nations of Western Europe.

Not one word in the outline of the prophecy thus far has failed of fulfilment. These modern kingdoms growing out of divided Rome have never been reunited. "They shall mingle themselves with the seed of men," said the prophecy. The reigning houses of Europe are joined together by intermarriage; the prophecy said it would be so; but they shall not cleave one to another, even as iron is not mixed with clay. So we see it. No statesman, no master of legions, has been able to join these nations together again in one great empire. Charles V had the thought in mind, some think. Napoleon dreamed of doing it. But it was not to be. Nevermore was there to be one universal monarchy.

We may know that as surely as the course of world empire has followed the exact outline of the prophecy put on the inspired record in the days of Babylon of old, just so surely the specifications of the closing portion of the outline will be fulfilled.

The fourth great kingdom was to be divided. Rome was the fourth empire; it was divided. The kingdoms of the divided empire are acting their part before our eyes to-day.

The Next Great Event

And what next? That is the question for us. Now the prophetic outline that began with ancient Babylon touches the things of our own day. The word spoken before Nebuchadnezzar so long ago is now spoken especially to us:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof is sure." Verses 44,45.

"In the days of these kings,"— these kingdoms of our own time,—the next great world-changing event is to be the coming of Christ to begin the setting up of His kingdom, the everlasting kingdom. That is the grand climax toward which all the course of history has been tending. At last the end is to come.

As the stone, cut out of the mountain "without hands," smote the image, so that all parts of it, representative of earthly dominions, were ground to dust and blown away, so



GREECE IN HER PALMY DAYS

Alexander ordering the destruction of Persepolis.



ARCH OF TITUS, ROME

Built to commemorate the destruction of Jerusalem by Titus in A.D. 70. This Arch is still standing in the city of Rome.

Christ's coming kingdom, set up "without hands," by no human power, but by the power of the eternal God, will end all earthly dominion and bring the utter destruction of sin and sinners out of the earth.

"The dream is certain, and the interpretation thereof sure." Verse 45.

Then may all eyes well be turned toward the next great step foretold in the prophetic outline—the coming of Christ's glorious everlasting kingdom, which shall not pass away. No sin, no evil can enter that kingdom. Therefore it is that Christ sends to all men an invitation to prepare for the coming kingdom. He has power to save us from sin, to give to us new hearts, and to make us ready to live with Him in His eternal kingdom.

Look for the waymarks as you journey on,
Look for the waymarks, passing one by one;
Down thro'the ages, past the kingdoms four,—
Where are we standing? Look the waymarks o'er.

First, the Assyrian kingdom ruled the world,
Then Medo-Persia's banners were unfurled;
And after Greece held universal sway,
Rome seized the scepter,—Where are we to-day?

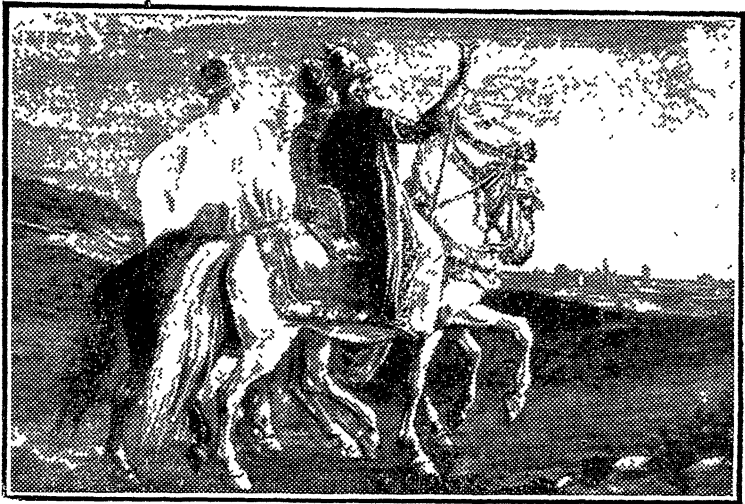
Down in the feet of iron and of clay.
Weak and divided, soon to pass away;
What will the next great, glorious drama be?—
Christ and his coming, and eternity.

The Dawn Awaits

BY E. J. URQUHART

Each age of revolution that has swept
Across the world, to fill its days with fear,
Been it however dreadful, yet there slept
Beside the world's prepared and waiting bier,
The spark of life, that waited but to kill
The monster mid its havoc, and to rise
Above its gasping form to richly fill
The world with the true fruits of Paradise,
While only has each age of progress been
The harbinger of ruthless days to come;
For in the alternating course of men,
Death leads to life, and life but to the tomb

True to this law, the twentieth century,
That held the promises, within its dawn,
Of peace, advance, light, and prosperity,
How soon within the throes of war was drawn,
To be forced on, by revolution's spell,
To rape, destruction, wantonness, and death—
The mighty vortex of the gates of hell,
Engulfing thousands at a single breath!
Yet, as those others that have gone before,
This age is but the night before the dawn;
For just beyond the slaughter and the gore,
Biding its time, awaits the sun-kissed morn.



THE STAR OF BETHLEHEM

"I am God, .. declaring from ancient times
the things that are not yet done" Isa. 46 9,10.

CHAPTER 3

The Witness of the Centuries—1

THE SURE WORD OF PROPHECY

WE have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. 2 Peter 1:19.

The prophetic Scriptures afford infallible evidence that the voice of the living God speaks in Holy Writ. One of the distinguishing marks of divinity is the power that foretells and records the course of history long ages before the events come to pass.

God's Challenge

God's challenge to religious systems in olden times was this: "Declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isaiah 41:22,23.

And all the gods of the nations were silent ; for they are no gods. The Lord alone, the One who speaks by the Holy Scriptures, is able to tell the end from the beginning.

"I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand." Isaiah 46 : 9,10.

By this means God has borne witness Himself through the ages, that it might be known that the Most High rules above all the kingdoms of men, and that men might recognize His purpose to put an end to sin and bring eternal salvation to His people. "I have spoken it," He declares, I will also bring it to pass ; I have purposed it, I will also do it." Verse 11.

The fulfilment of the word of prophecy in history is a fascinating story. To the Lord, the future is an open book, even as the present. The word is spoken, telling of the event to come ; it is written on the parchment scroll by the prophet's pen. Time passes ; centuries come and go. Then, when the hour of the prophecy arrives, lo, there appears the fulfilment.

The Witness of Nineveh

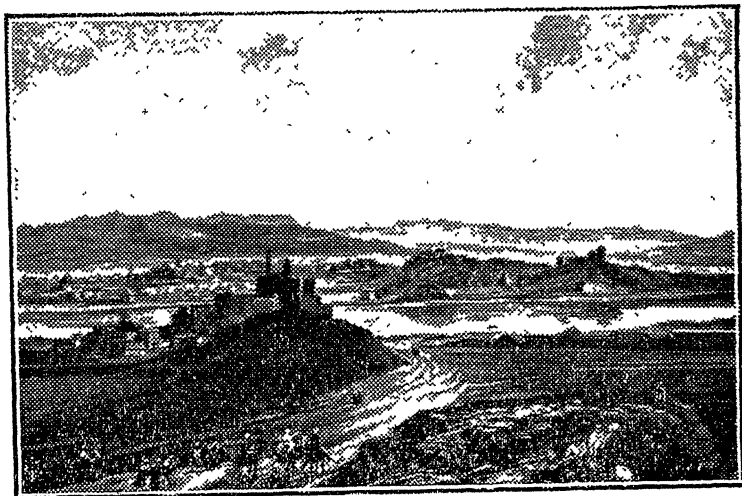
The fate of some of the mightiest cities the world ever saw has borne testimony through the centuries to the fulfilment of the prophetic word.

Nineveh, in ancient times the capital city of Western Asia, was founded by Nimrod about four thousand years ago. He built not only his capital here by the river Tigris, but other towns round about, conceiving first of all the idea of grouping the capital and its suburbs into the great city. At the dawn of history Nineveh was "a great city." Genesis 10:11,12. In the days of Jonah, one of the Bible prophets who was sent to Nineveh with a special message from the true God, Nineveh was an "exceeding great city.

A description of one of the great palaces of Nineveh written on a clay cylinder by one of its most powerful kings, named Sennacherib, has been preserved to this day:

"For the wonderment of multitudes of men I raised its head—'the palace which has no rival' I called its name."—*Taylor cylinder*, "*Records of the East*," Vol. XII, part 1.

At the preaching of Jonah, the people of Nineveh had repented before the God of heaven; but in later years pride of conquest and luxury and wealth were filling it with blood.



THE SITE OF NINEVEH

"How is she become a desolation." Zeph. 2. 15.

Another Bible prophet, named Nahum, warned it of certain doom, appealing to those who had any fear of the true God to turn to Him. The message was:

"The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." Nahum 1: 7.

Some, no doubt, heeded the warning and turned to God for refuge, but the city's life of sin ran on. Then still another Bible prophet, named Zephaniah, spoke the word just as the stroke of Divine judgment was to fall.

"Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to God." Zephaniah 3:1,2. Bible prophecies uttered against the mighty city had declared:

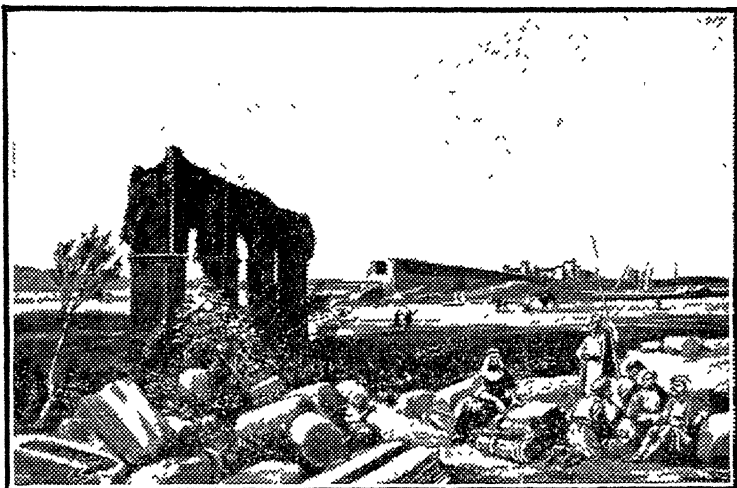
"He will make an utter end of the place thereof."
 "The palace shall be dissolved (margin, "molten")."
 "She is empty, and void, and waste." Nahum 1:8; 2.6,10.
 "How is she become a desolation, a place for beasts to lie down in." Zephaniah 2:15.

The Medes and the Babylonians, who at that time were among the most powerful of the peoples of Western Asia, warred against the people of Nineveh and overthrew the proud city. The king immolated himself in his burning ("molten") palace. Nineveh became a desolation. Describing a battle that took place there in the seventh century A. D. between the Romans and the Persians, the historian Gibbon bears testimony to the fact that it had indeed become "empty, and void, and waste."

"Eastward of the Tigris, at the end of the bridge of Mosul, the great Nineveh had formerly been erected, the city, and even the ruins of the city, had long since disappeared; the vacant place afforded a spacious field for the operations of the two armies"—*"The History of the Decline and Fall of the Roman Empire,"* chapter 46, paragraph 24.

And to this day the site of Nineveh is pointed out across the river from Mosul, only mounds of ruins, these almost obliterated by the drifting sands of centuries. The word spoken by Bible prophets is fulfilled, though at the time it was spoken it little seemed to proud and prosperous Nineveh that such a fate could ever be hers.

From Nineveh's mounds we seem to hear a voice that says: "All flesh is grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." 1 Peter 1:24,25.



TYRE BY THE SEA

"They shall destroy the walls of Tyrus, and break down her towers" Eze 26: 4.

CHAPTER 4

The Witness of the Centuries—2

THE FATE OF TYRE

TYRE, on the Mediterranean Sea, in Western Asia, was the great maritime city of antiquity. Three thousand years ago its inhabitants, the Phœnicians, traded in the remotest ports of the nations. Ezekiel, a Bible prophet, describes the heart of the seas as its borders. "Thy builders have perfected thy beauty," he says. He tells how all countries traded at its marts and contributed to its wealth. And then, obeying the word of the Lord, the prophet bears a message of rebuke and warning against the proud city because of the wickedness and impenitence of its inhabitants, who chose to worship idols instead of the living God. So daring were the sins against heaven which were committed, and so given up to idolatry were the people, that the prophet pronounces the coming judgment:

"Thus saith the Lord God. Behold, I am⁷ against thee, O Tyrus, and will cause many nations to come up against thee And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God." Ezekiel 26:3-5.

The accounts of travellers bear witness that the prophecy has been fulfilled. As to the site of the island city of Ezekiel's day, Bruce, a traveller who visited the place nearly a century ago. said that he found it a "rock whereon fishers dry their nets." (See Keith on the Prophecies," page 329.)

In more recent times, Dr. W. M. Thomson, another traveller who spent many years in that part of Western Asia, found the whole region of Tyre suggestive only of departed glory:

"There is nothing here, certainly, of that which led Joshua to call it 'the strong city' more than three thousand years ago (Joshua 19. 29),—nothing of that mighty metropolis which baffled the proud Nebuchadnezzar and all his power for thirteen years, until 'every head' in his army 'was made bald, and every shoulder was peeled' in the hard service against Tyrus (Ezekiel 29 18),—nothing in this wretched roadstead and empty harbour to remind one of the times when merry mariners did sing in her markets—no visible trace of those towering ramparts which so long resisted the utmost efforts of the great Alexander. All have vanished utterly like a troubled dream, and Tyre has sunk under the burden of prophecy. . . .As she is now, and has long been, Tyre is God's witness, but great, powerful and populous, she would be the infidel's boast. This, however, she cannot be. Tyre will never rise from her dust to falsify the voice of prophecy"—"*The Land and the Book*," Vol. 2, pages 626, 627.

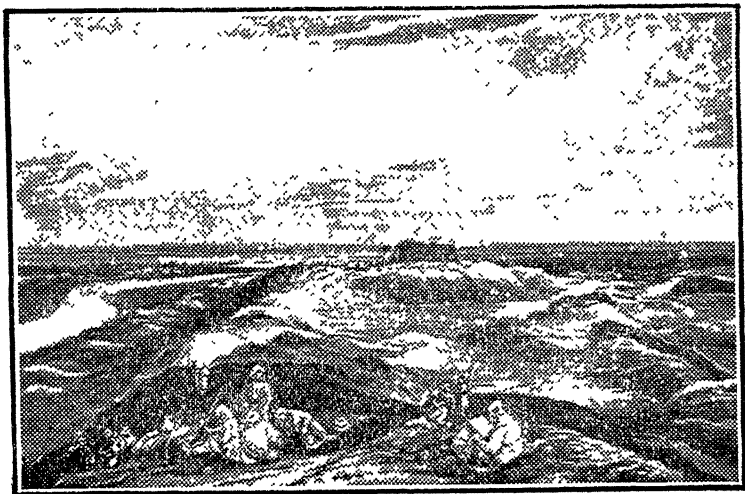
The Desolation of Babylon

Yet another city of ancient times there was, the mightiest of them all, and the one whose inhabitants gave themselves most fully to defiance of the God of heaven and to evil, whose fate was a subject of Bible prophecy, and whose history bears special testimony for us to-day; for, more than any other, the Lord used that city as a symbol of the pride of life and the exaltation of the selfish heart against God.

Let us study briefly the desolations pronounced upon Babylon of old.

While Babylon was the mightiest city of the world, with the period of greatest glory yet before it, the Lord revealed its ignoble end. By the prophet Isaiah He declared :

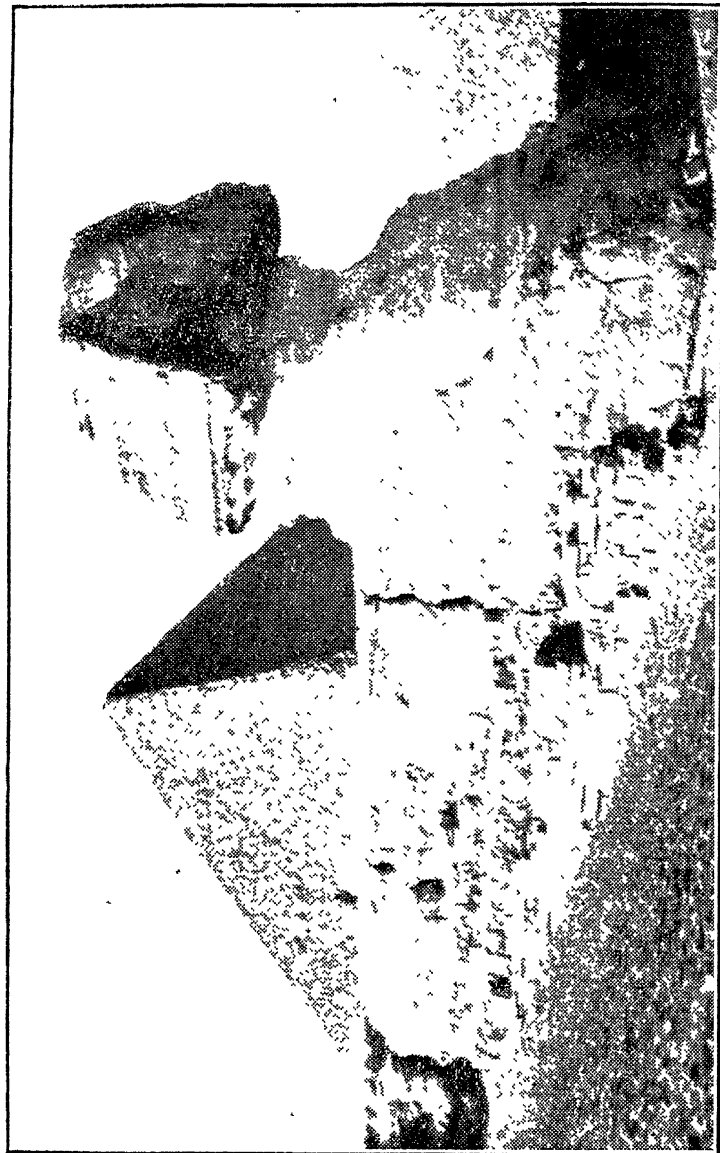
“Babylon, the glory of kingdoms, the beauty of the Chaldee’s excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds



BABYLON IN THE DUST

“Babylon shall become heaps.....without an inhabitant” Jeremiah 51. 37

make their field there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.” Isaiah 13 19-22.



PYRAMID AND SPHINX

Memorials of Egypt that are still standing

Never could a more doleful future have been pictured for a city full of splendour, the metropolis of the world.

Apollonius, the sage of Tyana, who lived in the days of Nero and the apostles, has left an account of Babylon as he saw it, as late as the first century of our era. Still the Euphrates swept beneath its walls, dividing the city into halves, with great palaces on either side. He says

“The palaces are roofed with bronze, and a glitter goes off from them; but the chambers of the women and of the men and the porticoes are adorned partly with silver, and partly with golden tapestries or curtains, and partly with solid gold in the form of pictures”

And of the king's judgment hall he reported:

“The roof had been carried up in the form of a dome, to resemble in a manner the heavens, and that it was roofed with sapphire, a stone that is very blue and like heaven to the eye, and there were images of the gods, which they worship, fixed aloft, and looking like golden figures shining out of the ether”—*Philostratus, “Life of Apollonius,” book 1, chap 25.*

Many centuries passed before the desolation foretold by the Bible prophet was fulfilled. Although the city often suffered at the hands of its enemies, yet for more than a thousand years its glory continued. But the prophetic word of the God of heaven, written hundreds of years before, was still upon the pages of the Bible, the sure word of the true God, who sees the end from the beginning; and finally the doom foretold was literally fulfilled. To-day the city of Babylon is a great desert. Its palaces and its graven images are utterly broken. For a century and more, travellers' accounts have frequently borne witness to the exact fulfilment of the Bible prophecy in the remarkable desolations of that city, once mistress of the world.

“Babylon shall become heaps,” said the prophecy, “and owls shall dwell there.” This is what Mr. Layard, the English archæologist, found on his visit in 1845;

“Shapeless heaps of rubbish cover for many acres the face of the land . . . On all sides, fragments of glass, marble, pottery and inscribed brick are mingled

with that peculiar nitrous and blanched soil, which, bred from the remains of ancient habitations, checks or destroys vegetation, and renders the site of Babylon a naked and hideous waste. Owls (which are of a large gray kind, and often found in flocks of nearly a hundred) start from the scanty thickets, and the foul jackal skulks through the furrows."—"Discoveries Among the Ruins of Nineveh and Babylon," chapter 21, page 413.

The prophecy said, "Neither shall the Arabian pitch tent there." The words might be construed to mean that the famous site would never become the place of a Bedouin



RUINS OF EDM

"Edom shall be a desolate wilderness." Joel 3. 19.

village. But it is literally true, say travellers, that the Arabs avoid the place even for the temporary pitching of their tents. They consider the spot under a curse. They call the ruins *Mudjelibe*, the "Overturned." (See "Encyclopedia of Islam," article "Babil.")

As late as 1913, Missionary W. C. Ising visited the site where Professor Keldeway was excavating the ruins of Nebuchadnezzar's palace. He wrote:

"Involuntarily one is reminded of the prophecy in the thirteenth of Isaiah and many other places, which, in course of time, have been fulfilled to

the letter. No one is living on the site of ancient Babylon, and whatever Arabs are employed by the excavators have built mud huts in the bed of the ancient river, which at the present time is shifted half a mile farther west.'—*European Division Quarterly, Fourth Quarter, 1913.*

Egypt and Edom

The massive ruins by the Nile bear witness to prophecy fulfilled. When Egypt rivalled Babylon, the word was spoken by a Bible prophet. "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations." Ezekiel 29:15. It was not utterly to pass, as Babylon, but to continue in inferior state. Thus it came to pass. Once populous Edom, famed for wisdom and counsel, now lies desolate, according to the ancient prophecy recorded in the Bible: "Edom shall be a desolation: every one that goeth by it shall be astonished." Jeremiah 49:17.

The Testimony of History

Thus the centuries bear testimony to the fulfilment of the prophetic word. The panorama of all human history moves before us in these writings of the Bible prophets. It is no human book that thus from primitive times forecasts the march of history through the ages, foretelling the end from the beginning. The living God, the Creator, speaks in this book to all mankind.

The Lord not only spoke the word in warning and entreaty for those to whom it first came, but it is written in the Scriptures of truth as a testimony to all time; that the Bible is the word of God, and that all His purposes revealed therein and all the promises of the blessed Book are certain and sure. The prophets who bore messages from God to Nineveh, and Babylon, and Tyre, spoke messages also for our day.

Fulfilled prophecy is the testimony of the centuries to the living God. The evidence of prophecy and its fulfilment is God's challenge and appeal to men to acknowledge

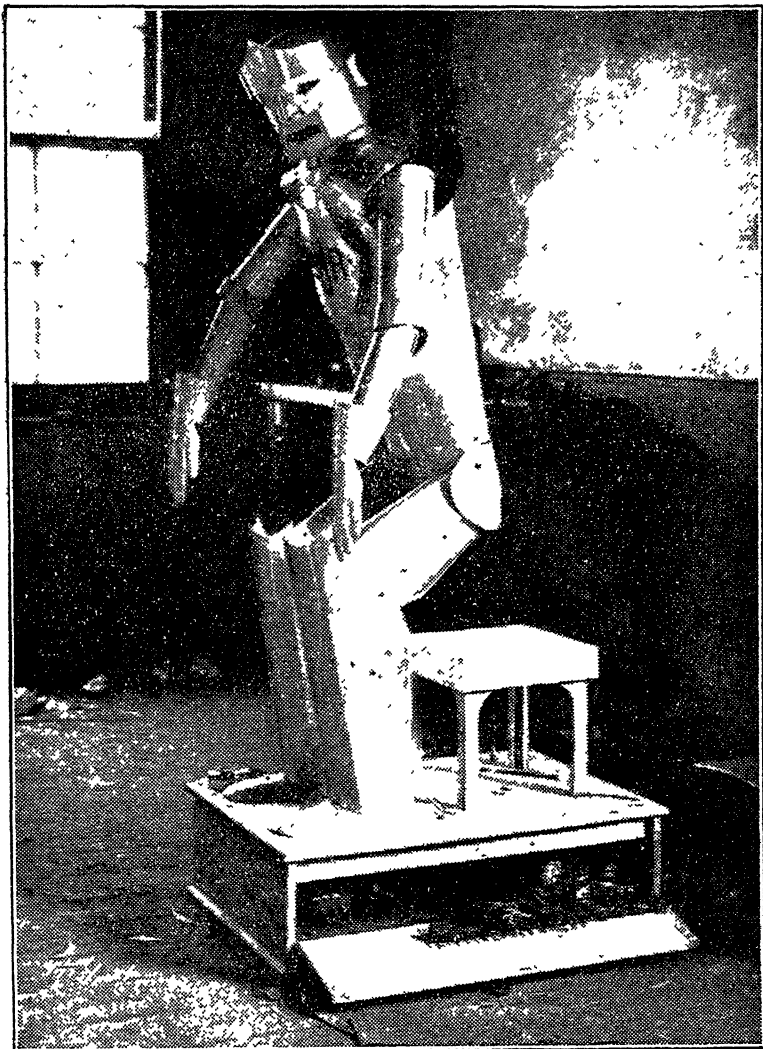
Him as the true God and the Holy Scriptures as His word from Heaven.

“I have declared the former things from the beginning; and they went forth out of My mouth, and I showed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it unto thee; before it came to pass I showed it thee.Thou hast heard, see all this; and will not ye declare it?”
Isaiah 48 · 3-6.

Surely no one can look at the evidence in history of the fulfilment of prophecy without seeing that of a truth the One who spoke these words knew the end from the beginning; and finding the living God in the sure word of prophecy, one must be prepared to listen to His voice in all the Scriptures, when it speaks of sin and the way of salvation through Jesus Christ.

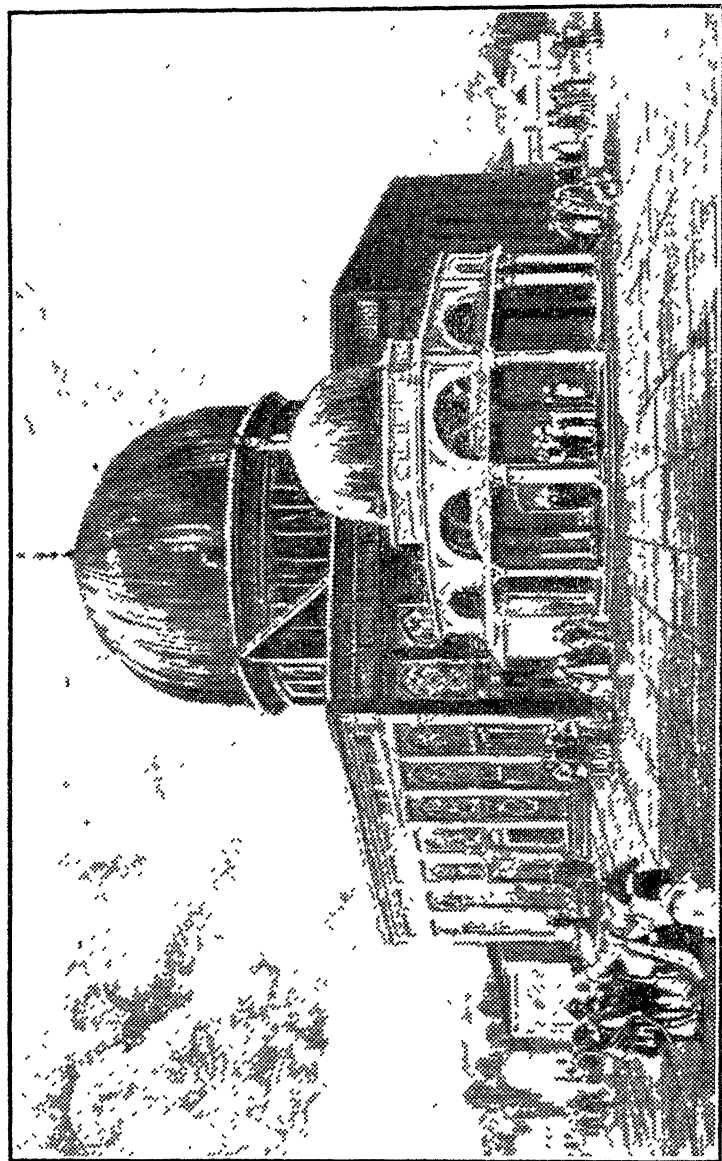
Further, the prophetic word also has much to say of events yet future, of the course of history in modern times. It behooves us to give heed to what that word speaks concerning our own times and the events that are to take place upon the earth before the end. The apostle Peter exhorts us to study in these words:

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.” 2 Peter 1 · 19.



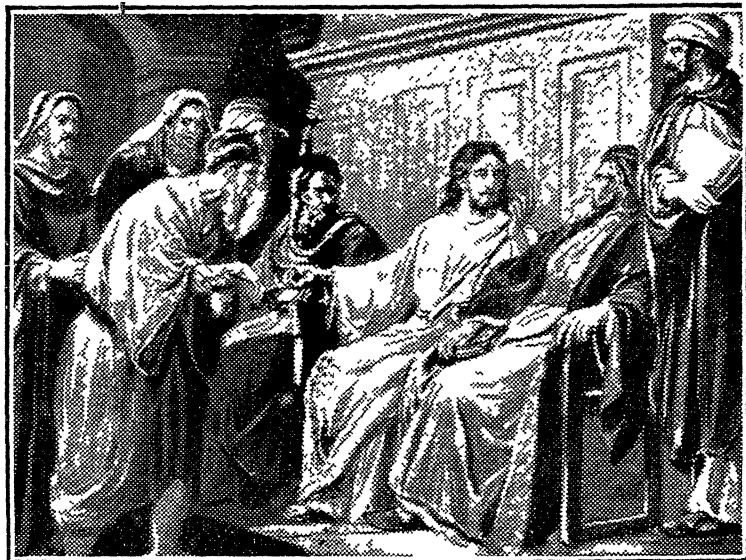
A MECHANICAL MAN

This mechanical device has been so fitted with electric wires that it is made to speak, answer questions, shake hands, tell the time of day, and will sit down when told.



"MOSQUE OF OMAR

Built on same foundations as Jewish Temple of Christ's day.



THE DESTRUCTION OF THE
TEMPLE FORETOLD

"There shall not be left here one stone
upon another, that shall not be thrown
down." Matt 24 : 2

CHAPTER 5

Signs of the Approaching End

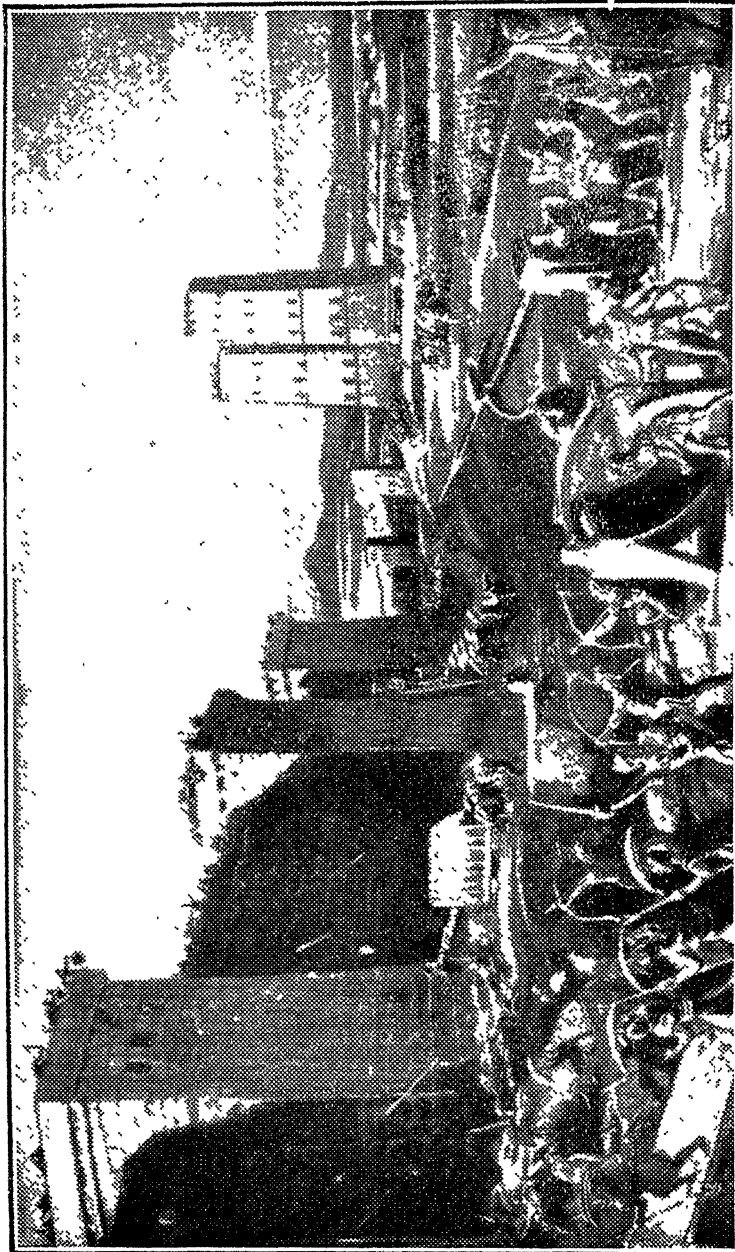
OUR SAVIOUR'S GREAT PROPHECY

CHRIST had spoken of the coming desolation of the sacred temple at Jerusalem. The disciples were astonished. "Master, see," said one, "what manner of stones and what buildings are here!" The Saviour replied

"Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down." Mark 13 : 2.

"What Shall be the Sign?"

As soon as they were alone on the Mount of Olives overlooking the city, the disciples came to Jesus, saying :



THE SIEGE OF JERUSALEM BY THE
ROMANS UNDER TITUS, A. D. 70.

"When ye shall see Jerusalem compassed with armies, then
know that the desolation thereof is nigh." Luke 21:20

"Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24 : 3.

Replying to this question, the Saviour spoke first of the fall of Jerusalem: He foretold in a sentence the experiences of His church through dark ages to follow; then He described the events of the latter days, the signs showing His second advent near at hand; and, finally, He pictured the scenes of His own glorious appearing in the clouds of heaven. The fullest record of the discourse is found in the twenty-fourth chapter of Mathew.

A Striking Parallel

The first portion of the prophetic discourse (verses 4-14) deals with general conditions that were to prevail both in the last days of the Jewish state, and on a yet larger scale in the course of history leading to the last days of the world. There was so close a parallel between these times that Christ, in one description, answered both questions asked, When shall these things come upon Jerusalem? and, What shall be the signs of the end of the world?

The prophetic word foretold the rise of false Christs, the coming of wars, famines, and earthquakes in "divers places." The believers saw these things fulfilled in that generation before Jerusalem fell; but as we read the prophecy, we see the wider application and yet larger fulfilment through the course of history since that day, these calamities increasing in the earth as the end draws near. Before the end of the Jewish state, the believers carried the gospel to all the known world of their day. (See Col. 1 : 23) In these latter days we are seeing the yet wider proclamation of the gospel, as foretold in the fourteenth verse, "The gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The Last Days of Jerusalem

We may note briefly some of the events of Jerusalem's last days. Christ had forewarned the believers :

"Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many."

Having rejected the true Christ, the nation was open to deception by the false. We catch just a glimpse of the fulfilment in the book of Acts; in secular history the full story is told. Ridpath says

"Never was a people so turbulent, so excited with expectation of a deliverer who should restore the ancient kingdom, so fired with bigotry and fanaticism, as were the wretched Jews of this period. One Christ came after another. Revolt was succeeded by revolt, instigated by some pseudo-prophet or pretended king."—"*History of the World*," Vol. I, p. 849 (*Part III, chap. 19*).

During the Saviour's life and ministry a divine hand had to a great extent held the elements of violence in check, but as the light was rejected more and more, the spirit of evil came to hold sway unrestrained. Dr. Mears well describes the changed conditions in these words :

"The narrative of the evangelists presents a tranquil scene, a succession of attractive pictures, in striking contrast to the bloody and tumultuous events which crowd each other in the pages of Josephus."—"From Exile to Overthrow," pp. 256, 257.

Thus the events led rapidly on toward the day of Jerusalem's fall, so long foretold by the prophets.

The Sign to the Believers

The disciples had asked for a sign, and Christ gave them a token by which they might know when the time to flee from Jerusalem had come. Here Luke's Gospel gives the fullest record :

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that

are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." Luke 21:20-22.

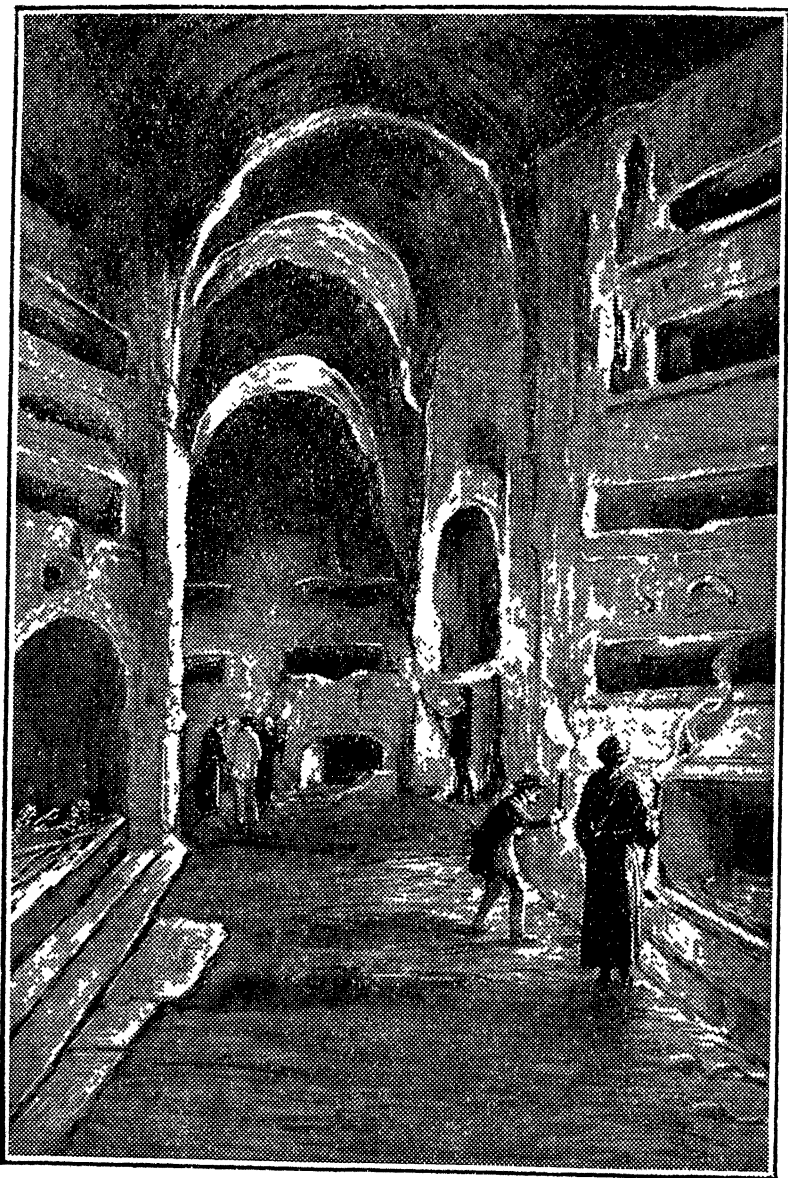
The unbelieving in Jerusalem and Judea could not conceive that their city, so long protected and favoured of God, could be destroyed. Not even the appearance of the Roman armies could shake their blind self-confidence. But at the first sight of the encircling armies, the Christians knew that the time for flight was at hand. But how to flee was the question, with the compassing lines drawn close about the city. Moreover, the Zealots, the furious war party in power, would be little likely to allow any number to pass out to the Roman forces.

Just here God's providence made a way of escape. Cestius, the Roman commander, after having partially undermined one of the temple walls, suddenly decided to defer pushing the attack. "He retired from the city," says Josephus, "without any reason in the world." (See "*Wars*," book 2, chap. 19.) And the Zealots flew out after the retiring Romans, furiously attacking the rear guards.

Then those watching Christians knew that the time for quick flight had come, according to Christ's prophecy uttered many years before. They fled out of the city and out of the country round about.

Through all the years, Christ's prophecy had exhorted them, "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24. 20. The prayer was answered, for it was in the autumn and on a week day that the flight was made.* Watching for the sign, and instantly obeying, they were delivered.

* It was in the autumn that the army of Cestius closed in upon Jerusalem. According to the careful record of Graetz, the Jewish historian, it was evidently on a Wednesday that the Roman army retired, pursued by all the forces of the city. This was the instant for the flight of the Christians. Next day "the Zealots shouting exultant war songs, returned to Jerusalem (8th October)."—"History of the Jews," Vol. II, p. 263. The day before was the time for unhindered flight.



**THE CATACOMBS
NEAR ROME**

In these underground passages persecuted Christians found a hiding place, held their services and buried their dead.

Thus it was that when the Romans returned later to the siege, never to give up till the city fell, none of the Christians were overwhelmed in its destruction. Even so are we to watch the signs of our own times, that we may escape those things that are coming upon the earth, and be ready to "stand before the Son of man."

The Prophetic Word Fulfilled

Christ had declared that the temple, the pride of the nation, would be utterly destroyed. In the last siege, the Roman commander tried to spare the magnificent pile. When the Jews made it their chief fortress, because of its massive strength, Titus remonstrated with them, saying :

"If you will but change the place whereon you fight, no Roman shall either come near your sanctuary, or offer any affront to it ; nay, I will endeavour to preserve you your holy house, whether you will or not." —*Josephus, "Wars of the Jews," book 6, chap. 2*

But the prophecy was fulfilled to the letter. The people seemed possessed with fury. The hardened Roman pagans were astonished at their suicidal rashness. Titus's efforts to save the temple failed, and it went down in ruin, as Christ had foretold.

The disciples of Christ had called His attention to the immense blocks of stone that composed the temple walls. "See, what manner of stones," one said. When Titus examined these same stones, after the fall of the city, he is said to have declared :

"We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications."*—*Id. , book 6, chap. 9.*

Rather, we would say, in the light of Scripture teaching, the destruction that came upon the city was but the fruit of its own way. God's guardian care had long protected the

* Apollonius, the friend and counselor of Titus, left a similar testimony to the latter's conviction that there was something supernatural about the forces of destruction let loose upon Jerusalem. "After Titus had taken Jerusalem, and when the country all round was filled with corpses, the neighbouring races offered him a crown : but he disclaimed any such honour to himself, saying that it was not he himself that had accomplished this exploit, but that he had merely lent his arms to God, who had so manifested His wrath"—*Philostratus, "Life of Apollonius," book 6, chap. 29.*



CHRISTIANS IN PRISON BENEATH THE
COLOSSEUM AWAITING MARTYRDOM

"And shall wear out the saints of the
Most High." Dan. 7 25,

city of David. When His protection was finally thrust aside and the people put themselves in the power of the great destroyer, divine justice could no longer save the city from the judgments that were bound to fall upon persistent transgression against light.

The lesson is one of those written "for our admonition upon whom the ends of the world are come" Jerusalem, in that generation of great light and high privilege, fell because it knew not the time of its visitation. Still Christ's sad lament bears its warning to the ears of men. "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Luke 19 42.

Having foretold the destruction of Jerusalem, and given to the believers signs by which they might find deliverance in the day of its overthrow, Christ yet more fully answered the second part of the disciples' question, "What shall be the sign of Thy coming, and of the end of the world?" Matthew 24: 3.

The Period of Tribulation

Quickly He passed to the events of the latter days. But first He sketched, in a few words, the tribulations through which His church was to pass during the intervening centuries. Daniel the prophet had written of this experience, foretelling the long period during which the papal power was to "wear out the saints of the Most High." Dan. 7:25. Of these times, Christ said in His prophetic discourse:

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24: 21, 22.

This prophecy given by our Saviour presents the picture of a long-continued persecution of His own elect, and foretells the shortening of the allotted time. God has to intervene in

some special way to save His people. And it was even so. The elect did suffer all through the centuries of intolerance, until the rise of the Reformation and the spreading abroad of God's Word broke the power of ecclesiasticism, thus shortening the days of bitter tribulation.

The End Drawing Near

According to Daniel's further prophecy, the period of trial and persecution was to reach "even to the time of the end." Dan. 11: 35. Naturally then, we should look for the signs of the latter days to begin to appear following these days of tribulation. And so we find the next words of Christ's discourse introducing the topic of His second coming. From now on the prophetic outline deals with events leading down to the end of the age.

First the Saviour utters a warning against false ideas concerning His second coming. That no theories of a secret coming or of a mystic coming might deceive the unwary, He says in plain words:

"If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall unto you, Behold, He is in the desert; go not forth: behold He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24: 23-27.

To-day we see the need of this warning. Some of the most subtle deceptions are found in the teaching that Christ has already come, secretly, or that He comes in the chamber of death, or in the spiritualistic seance. Against all these errors we are forewarned, as well as against any agencies that that may come showing marvellous signs and wonders. The

close of human probation, the coming of the day of God, will be as a thief in the night; and Christ's coming itself will overtake the unwatchful all unprepared. Nevertheless, when He comes, "every eye shall see Him," and all the glory of heaven will burst upon a quaking world.

Signs in the Heavens and the Earth

How the Saviour's outline of prophecy presents the signs which were to show when the coming of the Lord was near. Referring again to the days of tribulation foretold by the prophet Daniel, Christ says:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven." Matt. 24. 29, 30.

In Luke's record of the same prophetic discourse, additional signs are given, describing conditions in the earth as Christ's coming draws near. His account read:

"There shall be signs in the sun, and in the moon and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28.

Yet again, the prophet John, in the Revelation, foretells these signs in the sun and moon and stars, as they were presented to him in a vision of the last days. But his record shows that this series of signs was to be preceded by a great earthquake. He describes the order of events as follows:

"I beheld when He had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as

sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6. 12, 13.

In these Scriptures four great signs of Christ's approaching advent are listed for our study, as follows:

1. The great earthquake.
2. The darkening of the sun and moon.
3. The falling of the stars.
4. Distress of nations, and other signs.

The Time When the Signs Begin

Christ's prophecy points out approximately the time when the first of the signs that He gave, the darkening of the sun, should appear,—“immediately after the tribulation of these days.” And the “great earthquake” of John's vision was to precede this sign in the heavens.

The Reformation of the sixteenth century began to cut short the days of tribulation; but some countries shut out the liberalizing influences of the Word of God and there the persecution continued.

But by the middle of the century, the era of enlightenment and the force of world opinion, in the good providence of God, had so permeated the Catholic states of Europe that general violent persecution had ceased. One incident will suffice as evidence of this.

The scene was in France, where alone, of the Catholic states, there were any great numbers of Protestants. In 1762 a Huguenot of Toulouse, unjustly charged with crime, was put to torture and death, under the pressure of the old persecuting spirit. Many Huguenots thought the persecutions of former times were reviving, and prepared to flee to Switzerland. But Voltaire took up the matter, and so wrought upon public opinion that the Paris parliament reviewed the case, and the king paid the man's family a large

indemnity. This shows that by the middle of that century the days of any general persecution had ceased.

From these times, then, we are to scan the record of history to learn if the appointed signs began to appear. As we look, we find the events recorded, following on in the order predicted:

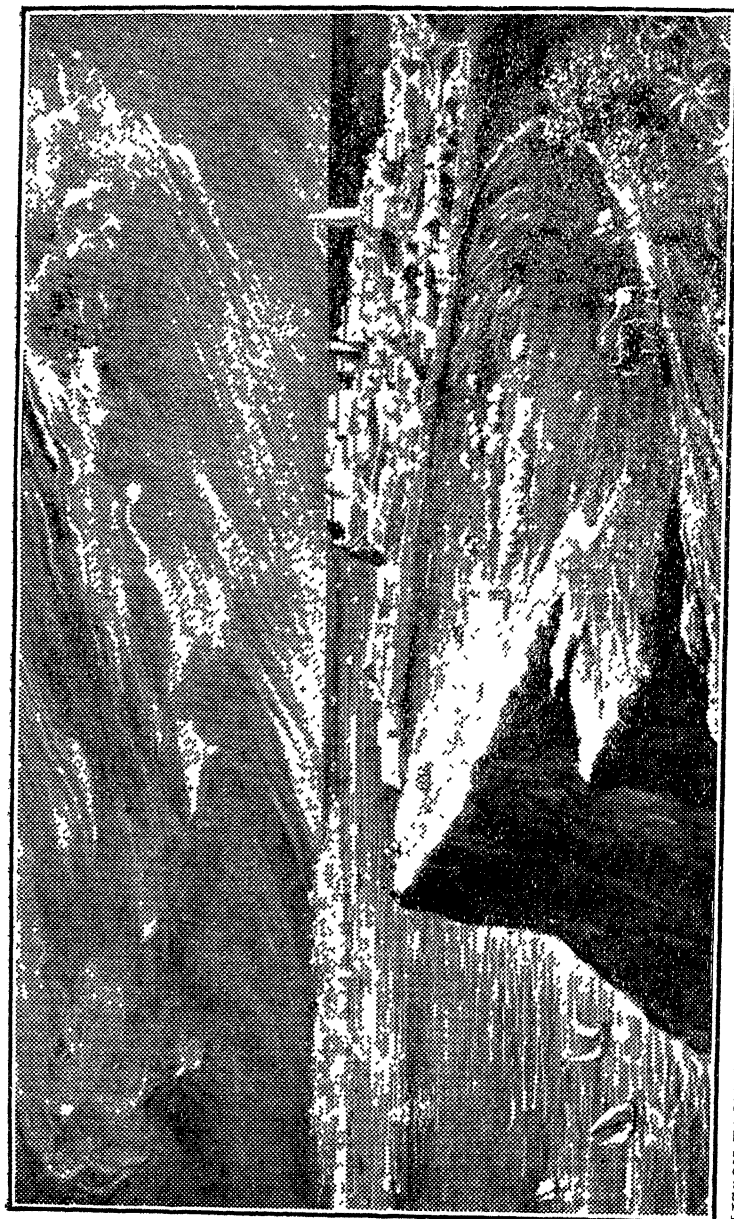
1. The Lisbon earthquake of 1755.
2. The dark day of 1780.
3. The falling stars of 1833.
4. General conditions and movements betokening the end.

"There shall be signs," the Saviour said. We are to study the record of events, watching to catch the signs of the approaching end as earnestly as the mariner watches the beacon lights when he nears the longed-for haven on a dark and stormy night.



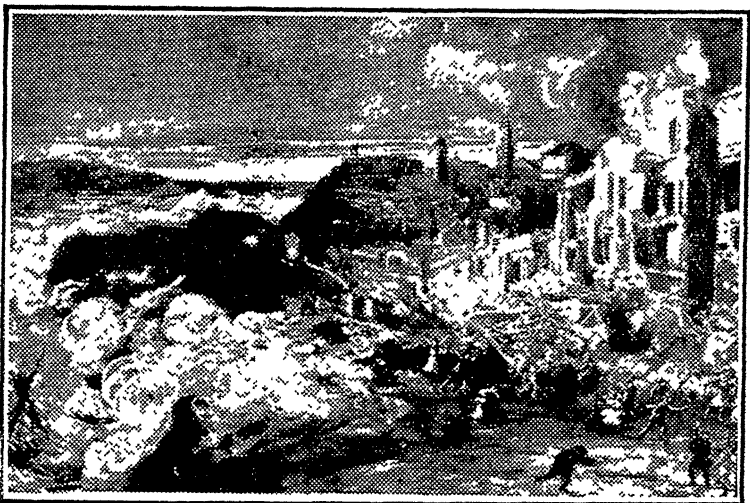
AN ANCIENT FLOUR MILL

"Two women shall be grinding at the mill; the one shall be taken, and the other left."
Matt. 24. 41.



LISBON FROM ACROSS THE BAY

The scene of the great earthquake and tidal wave, Nov 1, 1755, when in six minutes sixty thousand people perished.



THE LISBON EARTHQUAKE

"There shall be famines, and pestilences, and earthquakes, in divers places." Matt. 24 7

CHAPTER 6

The Lisbon Earthquake of 1755

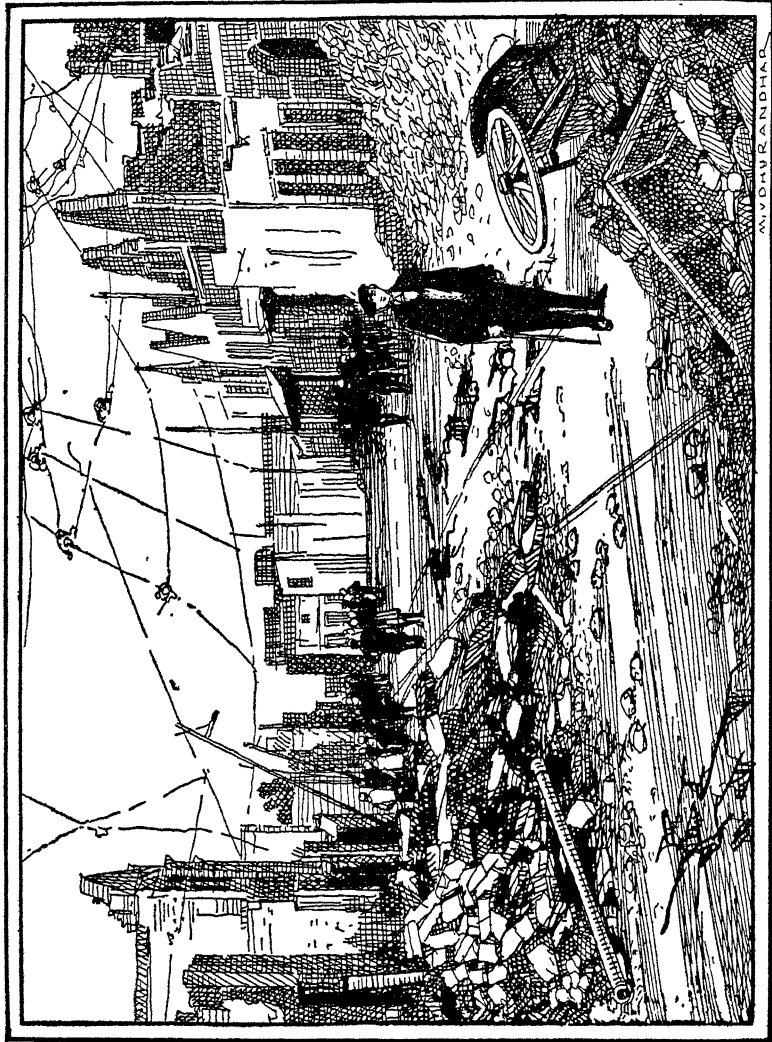
"LO, THERE WAS A GREAT EARTHQUAKE"

THE first of a series of signs of the approaching end is thus described by the revelator:

"I beheld when He had opened the sixth seal, and, lo, there was a great earthquake." Rev. 6: 12.

The verses immediately preceding this Scripture plainly describe the days of persecution of the saints of God, and the era of protest and reform that cut short that time of tribulation. Then this first sign appears. This is in harmony with Christ's statement that the signs of His second coming should begin to appear following the tribulation of those days.

Just about the close of the days of tribulation occurred the Lisbon earthquake, as it is called, though its effects reached far beyond Portugal. Prof. W. H. Hobbs, geologist, says of it:



RUINS AFTER AN EARTHQUAKE

A scene in Kingston, Jamaica.

"Among the earth movements which in historic time have affected the kingdom of Portugal, that of Nov. 1, 1755, takes first rank, as it does, also, in some respects, among all recorded earthquakes. . . In six minutes sixty thousand people perished"—*"Earthquakes," pp. 142, 143.*

"Lo, there was a great earthquake," the revelator said. It was indeed "a great earthquake," and great was its influence. In all the world, men's hearts were mightily stirred. James Parton, an English author, says of it:

"The Lisbon earthquake of Nov. 1, 1755, appears to have put both the theologians and philosophers on the defensive. At twenty minutes to ten that morning, Lisbon was firm and magnificent, on one of the most picturesque and commanding sites in the world,—a city of superb approach, placed precisely where every circumstance had concurred to say to the founders, Build here. In six minutes the city was in ruins. Half the world felt the convulsion... For many weeks, as we see in the letters and memoirs of that time, people in distant parts of Europe went to bed in alarm, relieved in the morning to find that they had escaped the fate of Lisbon one night more."—*"Life of Voltaire," Vol. II, pp. 208, 209.*

This earthquake set men to thinking of the great day of God. Voltaire, the French philosopher, was "profoundly moved" by it, we are told. "It was the last judgment for that region," he wrote; "nothing was wanting to it except the trumpet."

Just at the time, plans were under way for the opening of a theatre at Lausanne for the special performance of some of Voltaire's rationalistic dramas. But the enterprise was deferred. One writer says:

"The earthquake had made all men thoughtful. They mistrusted their love of the drama, and filled the churches instead."—*Tallentyre, "Life of Voltaire," p. 319.*

So, in an age of rationalism and unbelief, men's thoughts were turned toward God, and human helplessness and earth's instability were recognized.

Extent of the Lisbon Earthquake

As to the extent of the earthquake, a writer of the period shows that it was felt in Sweden and in Africa and in the West Indies, adding:

"The effects were distributed over very nearly four millions of square English miles of the earth's surface, and greatly surpassed anything of the kind ever recorded in history."—"History and Philosophy of Earthquakes" (London, 1757), p. 333.

The commander of an English ship, lying off Lisbon at the time, thus described the scene in a letter to the ship's owners.

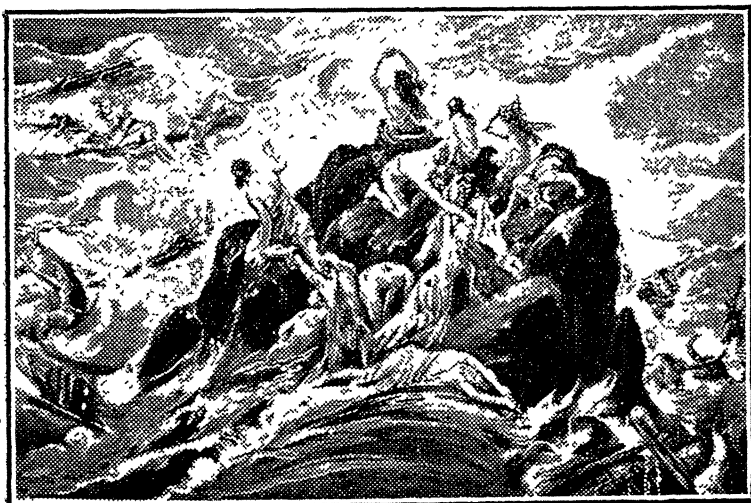
"Almost all the palaces and large churches were rent down, or part fallen, and scarce one house of this vast city is left habitable. Everybody that was not crushed to death ran out into the large places, and those near the river ran down to save themselves by boats, or any other floating convenience, running, crying, and calling to the ships for assistance; but while the multitude were gathered near the riverside, the water rose to such a height that it overflowed the lower part of the city, which so terrified the miserable and already dismayed inhabitants, who ran to and fro with dreadful cries, which we heard plainly on board, that it made them believe the dissolution of the world was at hand, every one falling on his knees and entreating the Almighty for His assistance. By two o'clock the ships' boats began to ply, and took multitudes on board ... The fear, the sorrow, the cries and lamentations of the poor inhabitants are unexpressible; every one begging pardon, and embracing each other, crying, Forgive me, friend, brother, sister! Oh! what will become of us! neither water nor land will protect us, and the third element, fire, seems now to threaten our total destruction; as in effect it happened. The conflagration lasted a whole week."—Thomas Hunter, "Historical Account of Earthquakes," (Liverpool, 1756), pp. 72-74.

Recognized as a Sign

Looking down through the ages, the prophet of the Revelation saw the coming of the latter days, when signs of the approaching end were to begin to appear. Just there he beheld "a great earthquake." The terrible event was noted by inspiration as a sign of the coming of the final judgment. Earthquakes there had been before, and increasing earthquakes were to follow after, "earthquakes in divers places," as Christ foretold, speaking of the signs of His second coming. But as befitted this first of the series of signs of the approaching end, a conviction from God seemed to come into the hearts of men in that generation, that this was indeed a token to remind the world of a coming day of doom.

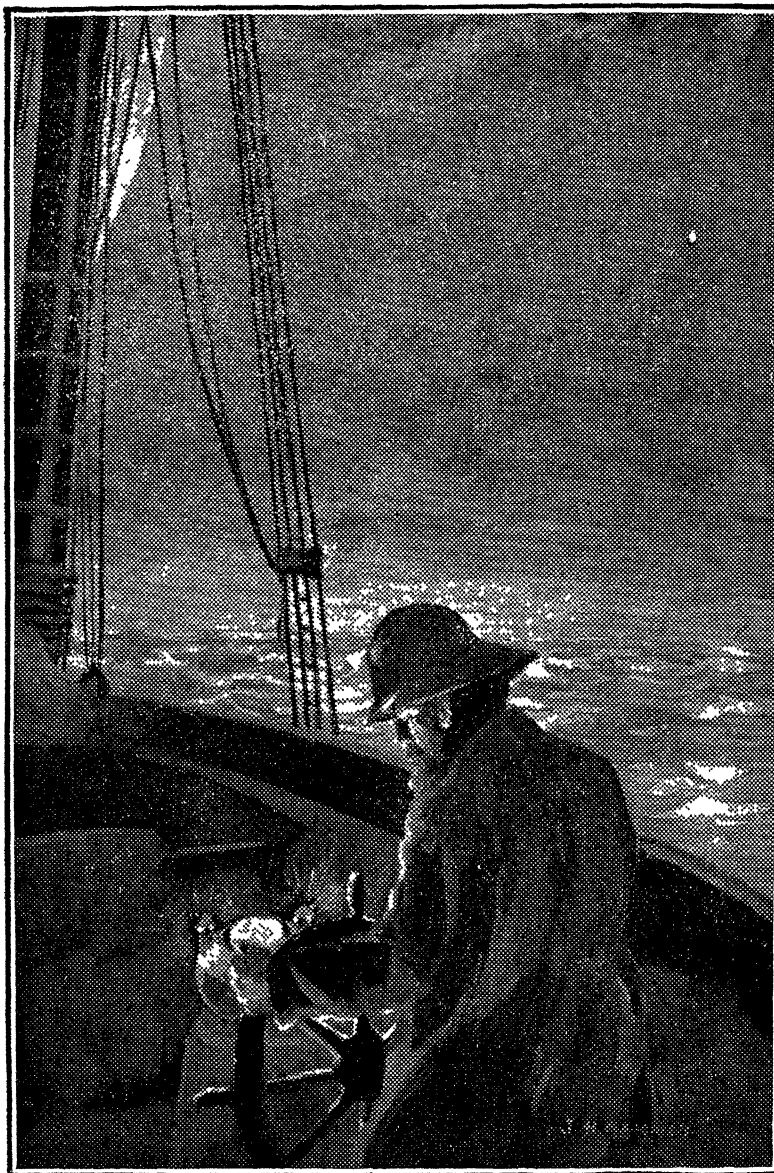
Thus this first of the predicted latter-day signs bore its message to men. Its immediate scene was set in the Old World, but its warning was world-wide. The next sign foretold was to appear in the New World, but like the Lisbon earthquake, its message of warning was for all men.

"Who can with curious eyes this globe survey,
And not behold it tottering with decay ?
All things created, God's designs fulfil,
And natural causes work His destined will
And that eternal Word, which cannot lie,
To mortals hath revealed in prophecy
That in these latter days such signs should come,
Preludes and prologues to the general doom,
But not the Son of man can tell that day ;
Then, lest it find you sleeping, watch and pray,"



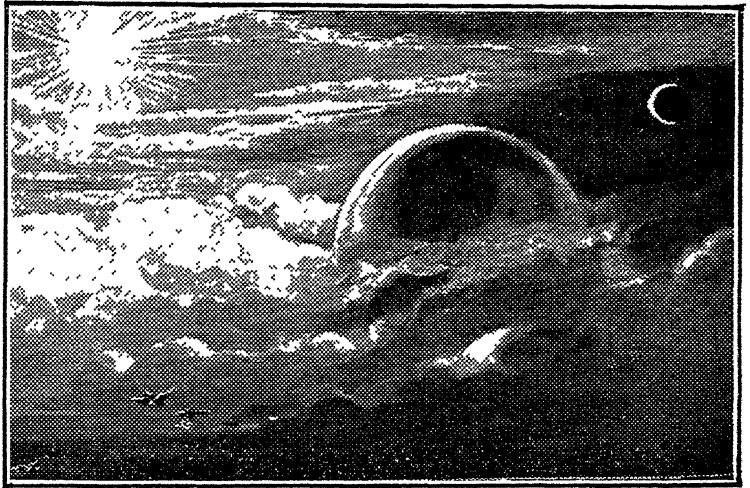
THE FLOOD

"So shall also the coming of the Son
of man be." Matt. 24: 29.



MIDDAY AT SEA
MAY 19, 1780

"Between one and two he was obliged to light
a large candle to steer by."



SIGNS IN THE HEAVENS

"Can ye not discern the signs of the times?" Matt 16 3.

CHAPTER 7

The Dark Day of 1780

"THE SUN SHALL BE DARKENED"

WE recall that in the vision of latter-day signs given to the prophet John, he saw the "great earthquake" followed by a sign in the heavens:

"The sun became black as sackcloth of hair, and the moon became as blood." Rev. 6. 12.

Of this event our Saviour spoke, in giving the signs of His second coming which were to begin to appear following the cutting short of the days of persecution. We repeat His words:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." Matt. 24: 29.

The Prophecy Fulfilled

True to the order of the prophecy, following the great earthquake of 1755 in Europe, there came, in America, the

second sign of the approaching end, the wonderful darkening of the sun, known in history as "The Dark Day"

This sign appeared at the time indicated in the prophecy, "immediately after the tribulation of those days," or as Mark has it, "in those days, after that tribulation." On May 19, 1780, the sun was darkened, and the following night the moon did not give her light. Whatever explanation men may have to offer as the cause of the phenomenon, the fact remains that when the time of prophecy came, the sign appeared.

In the department explanatory of "Noted Names," Webster's Unabridged Dictionary (edition 1883) says

"*The Dark Day*, May 19, 1780—so called on account of a remarkable darkness on that day extending over all New England.....The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with difference of degree and duration in different places The true cause of this remarkable phenomenon is not known "

Cause Unknown

At the time, some explained the darkness as being due to smoke from forest fires, others to the exceptional rise of vapours and atmospheric dust in the warm spring following the melting of unusually heavy winter snows. But forest fires were not of extraordinary occurrence in these regions, and many a springtime since has seen the melting of heavy winter snows and the rise of vapours; yet May 19, 1780, still stands unique in the annals of modern times as "the dark day." However observers and writers disagreed as to the nature of the mantle of darkness that was drawn over New England that day, they were one in recognizing the extraordinary character of the event.

The facts are fully covered by the statement in the dictionary, "The true cause of this remarkable phenomenon is not known."

What we do know is that the Saviour's prophecy declared, "immediately after the tribulation of those days

shall the sun be darkened, and the moon shall not give her light." And when the time for it came, the sign appeared.

Contemporary Records

Though the comparatively small-sized newspapers of the day were crowded with news of the progress of the Revolutionary War, then raging, no little space was given to reports and discussions of this remarkable darkening of the sun.

A correspondent of the *Boston Gazette and Country Journal* (of May 29, 1780) reported observations made at Ipswich Hamlet, Mass., "by several gentlemen of liberal education:"

"About eleven o'clock the darkness was such as to demand our attention, and put us upon making observations. At half past eleven, in a room with three windows, twenty-four panes each, all open toward the southeast and south, large print could not be read by persons of good eyes.

"About twelve o'clock, the windows being still open, a candle cast a shade so well defined on the wall, as that profiles were taken with as much ease as they could have been in the night."

"About one o'clock a glint of light which had continued to this time in the east, shut in, and the darkness was greater than it had been for any time before . . . We dined about two, the windows all opened, and two candles burning on the table.

"In the time of the greatest darkness some of the.....fowls went to their roost. Cocks crowed in answer to one another as they commonly do in the night. Woodcocks, which are night birds, whistled as they do only in the dark. Frogs peeped. In short, there was the appearance of midnight at noonday.

"About three o'clock the light in the west increased, the motion of the clouds (became) more quick, their colour higher and more brassy than at any time before. There appeared to be quick flashes or coruscations, not unlike the aurora borealis . . . About half past four our company, which had passed an unexpected night very cheerfully together, broke up."

Of the night following, this gentleman (then at Salem) wrote:

"Perhaps it never was darker since the children of Israel left the house of bondage This gross darkness held till about one o'clock, although the moon had full'd but the day before.

The Boston *Independent Chronicle* of June 8 quoted from Thomas's *Massachusetts Spy*.

"During the whole time a sickly, melancholy gloom over-cast the face of nature. Nor was the darkness of the night less uncommon and terrifying than that of the day, notwithstanding there was almost a full moon, no object was discernible, but by the help of some artificial light, which when seen from the neighbouring houses and other places at a distance, appeared through a kind of Egyptian darkness, which seemed almost impervious to the rays

"This unusual phenomenon excited the fears and apprehensions of many people. Some considered it as a portentous omen of the wrath of Heaven in vengeance denounced against the land, others as the immediate harbinger of the last day, when 'the sun shall be darkened, and the moon shall not give light' "

Not only over the land, but out at sea also, the unnatural darkness of the day and night of May 19, 1780, was observed. In the *Independent Chronicle* of June 15, 1780, a correspondent, telling of interviews with various observers, said :

"I have also seen a very sensible captain of a vessel, who was that morning about forty leagues southeast of Boston He says the cloud which appeared at the west was the blackest he ever saw About eleven o'clock there was a little rain, and it grew dark Between one and two he was obliged to light a large candle to steer by . . . Between nine and ten at night, he ordered his men to take in some of the sails, but it was so dark that they could not find the way from one mast to the other "

The *Independent Chronicle* of June 22, 1780, printed a letter from Dr. Samuel Stearns, who had been appealed to because of his knowledge "in philosophy and astronomy." First, he disposed of one suggestion that had been made :

"That the darkness was not caused by an eclipse is manifest by the various positions of the planets of our system at that time, for the moon was more than one hundred and fifty degrees from the sun all that day.

"The primary cause must be imputed to Him that walketh through the circuit of heaven, who stretcheth out the heaven like a curtain, who maketh the clouds His chariot, who walketh upon the wings of the winds. It was He, at whose voice the stormy winds are obedient, that commanded these exhalations to be collected and condensed together, that with them He might darken both the day and the night, which darkness was, perhaps, not only a token of His indignation against the crying iniquities and abominations of the people, but an omen of some future destruction "

In the Connecticut Legislature

President Timothy Dwight, of Yale College, a contemporary, left the following account of one of the historic incidents of the day

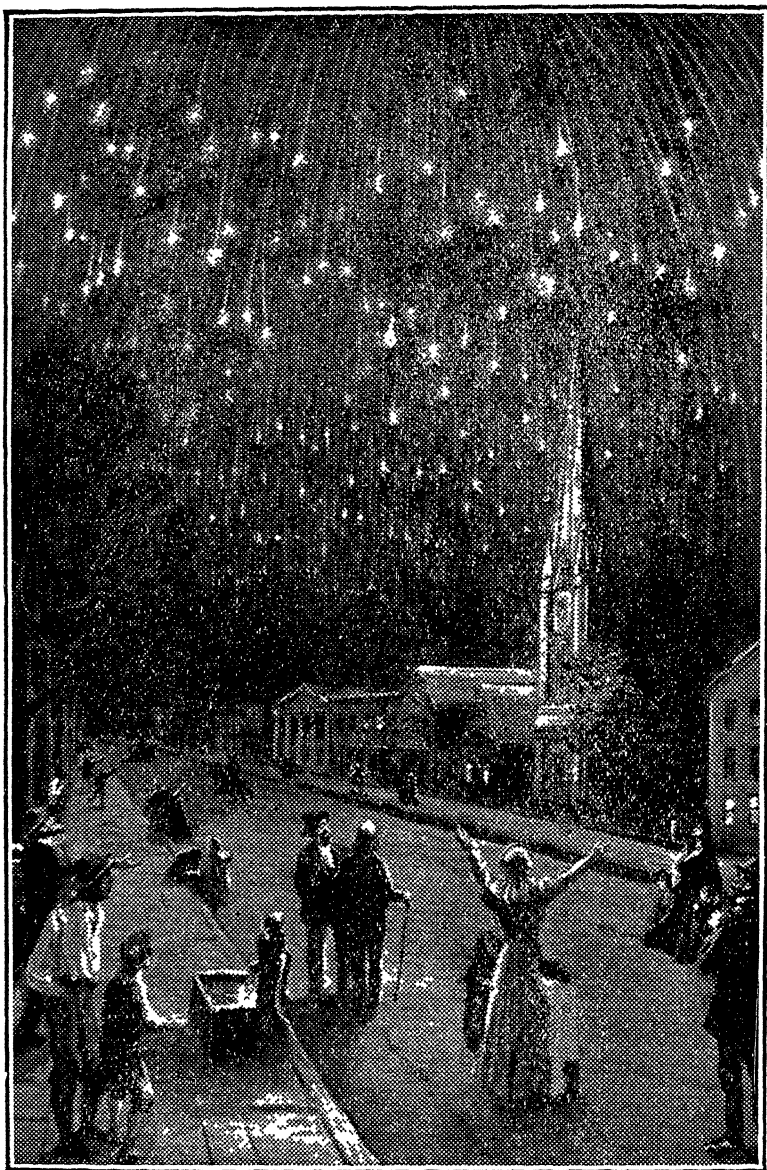
"The legislature of Connecticut was then in session at Hartford. A very general opinion prevailed that the day of judgment was at hand. The house of representatives, being unable to transact their business, adjourned. A proposal to adjourn the council (a second legislative body called the Governor's Council) was under consideration. When the opinion of Colonel Davenport was asked, he answered, 'I am against an adjournment. The day of judgment is either approaching or it is not. If it is not, there is no cause for an adjournment, if it is, I choose to be found doing my duty. I wish therefore that candles may be brought.'"—*Barber, "Connecticut Historical Collections," p. 403.*

Thus, in a manner that arrested the attention of men and put awe and solemnity into their hearts, with thoughts of the coming of the great day of God, the first of the predicted signs in the heavens was revealed.

At a later time, when students of the Bible seemed moved upon simultaneously, in both Europe and America, to give attention to the doctrine of Christ's second coming, it was more generally understood that these signs had come in fulfilment of prophecy.

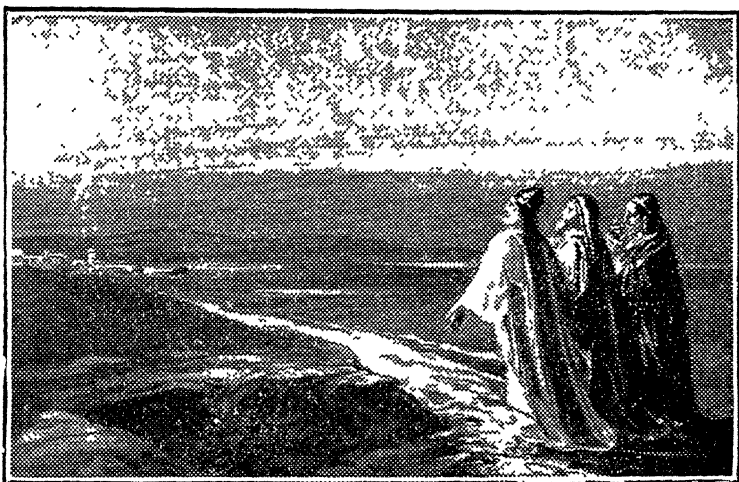
"Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12 : 4.

At last the time of the end was at hand, and the signs of the latter days had begun to appear in the earth and in the heavens. The Lord was preparing to send to all the world the closing gospel message of Christ's soon coming in glory.



THE GREAT METEORIC SHOWER
NOVEMBER 13, 1833

"The stars of heaven fell unto the earth, even
as a fig tree casteth her untimely figs, when
she is shaken of a mighty wind." Rev. 6. 13.



A STAR HERALDS HIS
FIRST ADVENT

"We have seen His star in the east, and
are come to worship Him." Matt. 2:2.

CHAPTER 8

The Falling Stars of 1833

"THE STARS SHALL FALL FROM HEAVEN"

A GREAT impetus was given to the study of divine prophecy by the events of the closing years of the eighteenth century. Observers had seen the papal power receive a "deadly wound" in the events and effects of the French Revolution; and it was understood that the world was entering a new era of enlightenment and liberty.

Bible students began to see more clearly the lesson of the great outlines of historic prophecy, and hearts were stirred with the evidences that the coming of the Lord was drawing near. In Europe and America, in the early decades of the nineteenth century, there was the beginning of a revival of the study and preaching of the advent idea.

Another Sign in the Heavens

Just here appeared another great sign in the heavens, foretold by the word of prophecy. Of the sign that was to

follow the darkening of the sun and moon, Christ's prophecy says :

"The stars shall fall from heaven." Matt. 24: 29.

The prophet John beheld the spectacle in a vision of the last days, and described it in these words :

"Then the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6: 13.

On November 13, 1833, came the wondrous celestial exhibition of falling stars, which is listed as one of the most remarkable phenomena of the astronomical story.

Meteoric displays, swarms of shooting stars, have been observed at various times all through the ages ; but this phenomenon, coming in the order given by the prophecy, that is, following the darkening of the sun constituted the sublime display answering to the pen-picture of the Apocalypse,—as if all the stars of heaven were falling to the earth.

The essential thing about a sign is that it shall be seen, that the circumstances of its appearance shall fasten attention. Not in America alone, but equally in all the civilized world, as a topic of study, this sign in the heavens commanded the attention of men.

An English scientist, Rev. Thomas Milner, F.R.G.S., wrote :

"The attention of astronomers in Europe, and all over the world, was, as may be imagined, strongly roused by intelligence of this celestial display on the Western continent"—"*The Gallery of Nature*" (London, 1852), p. 141.

This writer called it "by far the most splendid display on record."—*Id.*, p. 139.

Another English astronomical writer of more recent date says

"Once for all, then, as the result of the star fall of 1833, the study of luminous meteors became an integral part of astronomy."—Clerke, "*History of Astronomy in the Nineteenth Century*," p. 329.

This same work describes the extent of the display as follows:

"On the night of November 12-13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic fireballs"—*Page 328.*

The Spectacle Described

The closest scientific observations were made by Prof. Denison Olmsted, professor of astronomy at Yale, who wrote in the *American Journal of Science*:

"The morning of November 13, 1833, was rendered memorable by an exhibition of the phenomenon called shooting stars, which was probably more extensive and magnificent than any similar one hitherto recorded. Probably no celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with so much admiration and delight by one class of spectators, or with so much astonishment and fear by another class. For some time after the occurrence, the 'meteoric phenomenon' was the principal topic of conversation in every circle."—*Volume XXV (1834), p. 363, 364*

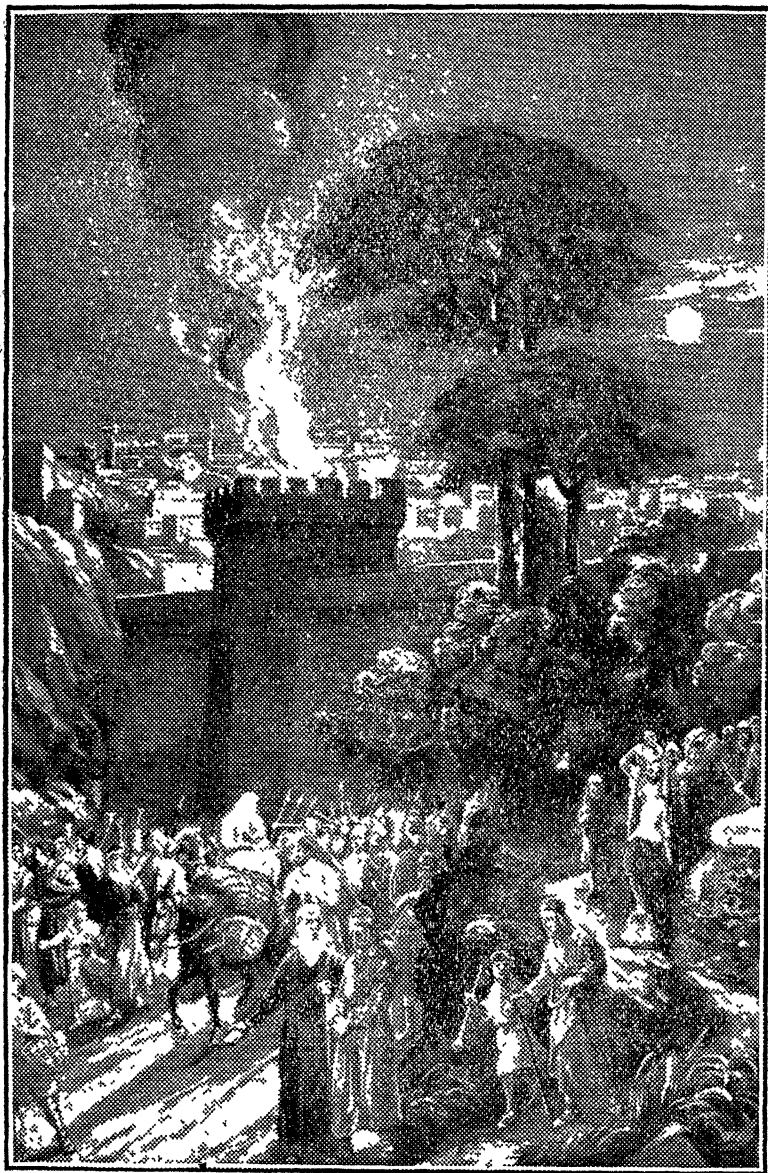
The Prophetic Picture Reproduced

The *New York Journal of Commerce* emphasized the exactness of detail with which the prophecy described the scene as it appeared in 1833. This is the apocalyptic picture, as the ancient prophet saw it in vision:

"The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6. 13.

In this connection was noted by the same writer the special appropriateness of the prophet's figure of the fig tree casting the green figs in a mighty wind:

"Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west, and those which appeared in the south (for I went out of my residence into the park) fell toward the south; and they fell not as ripe fruit falls, far from it, but they flew, they were cast, like the unripe fig, which at first refuses to leave the branch; and when it does



THE SIGN OF FIRE

As this sign of fire in the watchtower was a signal to God's people anciently to flee from the coming danger (see Jer. 6 1), so the signs appearing now in the heavens and in the earth are God's signals of warning to the people of our day

break its hold, flies swiftly, straight off, descending, and in the multitude falling, some cross the track of others, as they are thrown with more or less force."

Professor Olmsted's long and carefully elaborated account in the *American Journal of Science*, gave a report from a correspondent in Bowling Green, Mo., as follows :

" Though there was no moon, when we first observed them, their brilliancy was so great that we could, at times, read common-sized print without much difficulty, and the light which they afforded was much whiter than that of the moon, in the clearest and coldest night, when the ground is covered with snow. The air itself, the face of the earth as far as we could behold it, all the surrounding objects, and the very countenances of men, wore the aspect and hue of death, occasioned by the continued, pallid glare of these countless meteors, which in all their grandeur flamed 'lawless through the sky.'

" There was a grand and undescribable gloom on all around, an awe-inspiring sublimity on all above ; while there was scarcely a space in the firmament which was not filled at every instant with these falling stars, nor on it could you in general perceive any particular difference in appearance, still at times they seemed to shower down in groups—calling to mind the fig tree, casting her untimely figs when shaken by a mighty wind."—*Volume XXV (1834), p. 382*

A Sign to all the World

It was not in North America alone, but in all the civilized world, that the attention of men was called to the prophetic word by the discussions of this event. Thus the English scientific writer, Thomas Milner, writing for the British public, spoke as follows of the profound impression made :

" In many districts, the mass of the population were terror-struck, and the enlightened were awed at contemplating so vivid a picture of the apocalyptic image—that of the stars of heaven falling to the earth, even as a fig tree casting her untimely figs, when she is shaken of a mighty wind."—" *The Gallery of Nature* " (London, 1852), p. 140.

So the sign in the heavens made its solemn appeal to all the world. It brought to the multitudes who saw it, thoughts of God and the last great day. An observer living at the time in Georgia, wrote, "Everybody felt that it was the judgment, and the end of the world had come." Another, in Kentucky, wrote, "In every direction I could hear men, women, and children screaming, 'The judgment day is come! ' ,

Rather, it was a signal that the hour of God's judgment was drawing near. The signs so long foretold were appearing, one by one, to register their enduring mark on the record of fulfilling prophecy.

Immediately following these times, there began an awakening concerning the vital Bible doctrine of the second coming of Christ, which has grown into the definite advent movement that is carrying the gospel message of preparation for the coming of the Lord to every nation and tongue and people.

The Lord's Signal to Watch

Thus the wisest astronomical predictions made shortly before 1899, based upon the apparently recurrent regularity of the phenomenon, failed; but the predictions of the sure word of prophecy, set down on the sacred record eighteen centuries before, were fulfilled to the letter.

At the close of the days of the predicted tribulation of the church, the signs began to appear—the sun was darkened, the moon withheld its light, and the stars of heaven fell.

The series began at the time specified, the signs came in the order given in Christ's prophecy. The record of history bears witness that the prophecy was fulfilled.

It may be that on a yet more awful and universal scale these phenomena will be seen again in that last shaking of the powers of heaven which is to attend the rolling back of the heavens as a scroll, the immediate prelude to Christ's glorious appearing. But Christ's prophecy, at this point, was not giving a description of events at the very end of the world, but signs by which it might be known when the end was drawing near.

“When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh.”
Luke 21 . 28.

He Will Come for His Own

IN the glad time of the harvest,
In the grand millennial year,
When the King shall take His sceptre,
And to judge the world appear,
Earth and sea shall yield their treasure,
All shall stand before the throne,
Just awards will then be given,
When the King shall claim His own.

O the rapture of His people !
Long they've dwelt on earth's low sod,
With their hearts e'er turning homeward,
Rich in faith and love to God
They will share the life immortal,
They will know as they are known,
They will pass the pearly portal,
When the King shall claim His own

Long they've toiled within the harvest,
Sown the precious seed with tears,
Soon they'll drop their heavy burdens
In the glad millennial years ;
They will share the bliss of heaven,
Nevermore to sigh or moan ;
Starry crowns will then be given,
When the King shall claim His own.

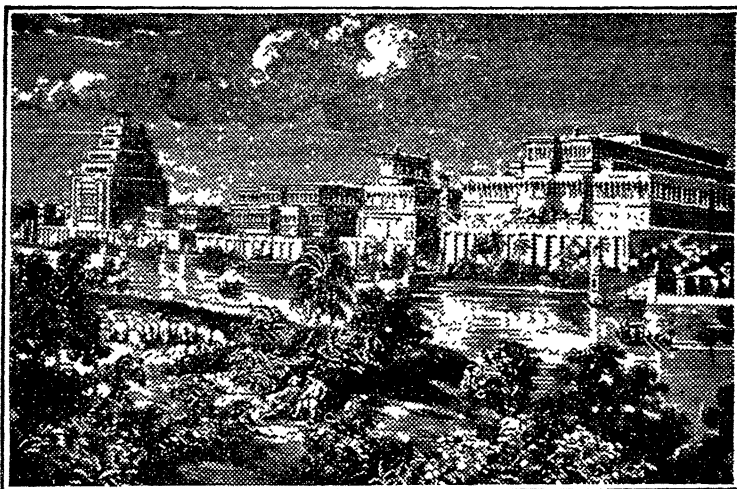
We shall greet the loved and loving,
Who have left us lonely here ;
Every heartache will be banished
When the Saviour shall appear ,
Never grieved with sin or sorrow,
Never weary or alone ,
O, we long for that glad morrow
When the King shall claim His own !

—*L. D. Santee.*



PHILIP AND THE EUNUCH

"Understandest thou what thou
readest?" Acts 8 30.



THE ROYAL PALACE OF
BABYLON

"The God of heaven hath given thee
a kingdom, power, and strength, and
glory" Dan 2 37

CHAPTER 9

The Historic Prophecy of Daniel 7

THE GREAT UNIVERSAL EMPIRES

PART I

So important is it that we understand the events leading on to the end of this age, that repeatedly the "sure word of prophecy" outlines the course of this world's history, and sets up waymarks along the highway to the everlasting kingdom

In the light of prophecy we see the hand of God guiding and overruling through all history, shaping events for the carrying out of His purpose to end the reign of sin and to bring in the reign of eternal righteousness. His prophetic word foretells events of history that we may know that He is the living God over all, and that we may understand that the divine purpose will surely be fulfilled. Above a wicked world there is a God in heaven, waiting only the appointed time for the accomplishment of His purpose.

"I am God, and there is none like Me, declaring the end from the beginning, and from ancient time the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure . . . I have spoken it, I will also bring it to pass; I have purposed it, I will also do it . . . My salvation shall not tarry; and I will place salvation in Zion." Isaiah 46: 9-13.

In the dream of Nebuchadnezzar, king of Babylon, recorded in the second chapter of the book of Daniel, the Lord revealed in brief but graphic outline the course of history from the days of Babylon to the end of the world. The four great universal monarchies,—Babylon, Medo-Persia, Greece, and Rome—were represented by the various parts of the metallic image. That prophecy described particularly the division of the Roman Empire into the kingdoms of western Europe. "In the days of these kings," declared the prophet of the Lord, the God of heaven was to set up His kingdom.

In the seventh chapter of the book of Daniel, we are taken over the same course of history, in Daniel's vision of the four beasts. Here also chief attention is devoted to the fourth great kingdom; and especially to its divided state; for the events taking place at this time are of the deepest eternal interest to all men.

In this vision, Daniel saw four universal empires represented by great beasts. One after another the symbolic beasts arose, did their work, and gave place to the next scenes in the history. The angel clearly explained to Daniel the meaning of the vision.

"These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

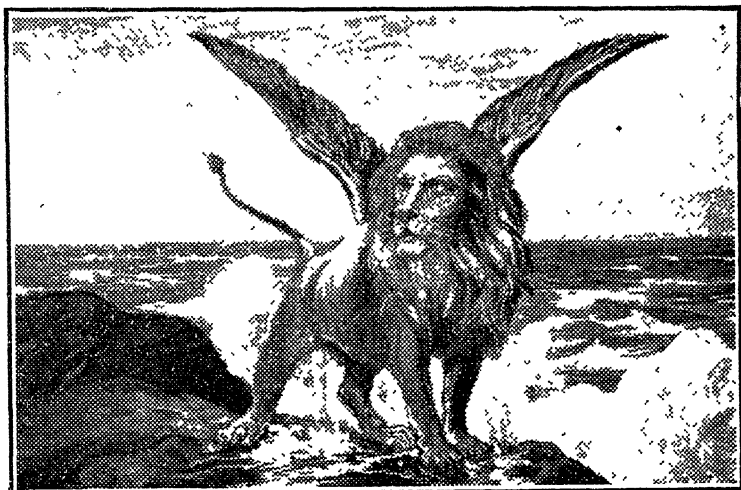
Of necessity, then, it is a repetition of the story of the four universal monarchies dealt with in the second chap-

ter, and ending with the setting up of the everlasting kingdom.

Let us place the view given the prophet in vision alongside the record of history.

First, however, a word as to the manner in which the great beasts appeared to the prophet.

"I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great



THE FIRST BEAST

"The first was like a lion, and had eagle's wings." Dan. 7 4

beasts came up from the sea, diverse one from another."

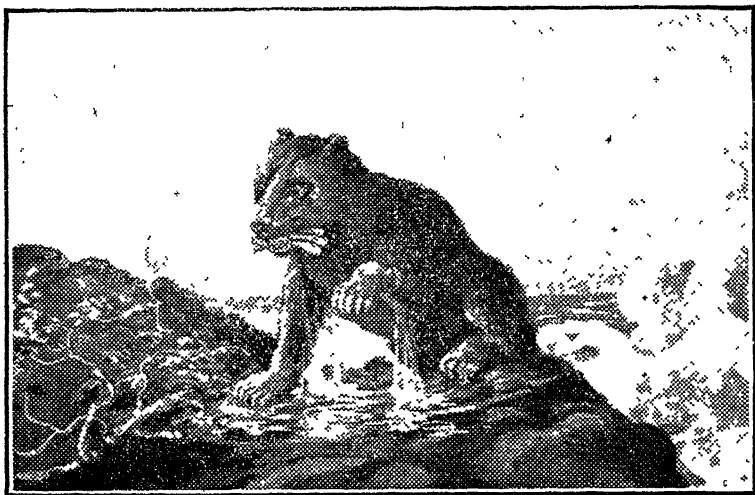
Again and again, in the figurative language of Scripture, winds are used as the symbol for wars; and the sea, or waters, for nations or peoples. (See Jeremiah 25: 31-33; Revelation 17 15.) The prophet saw the clashing of the nations in war, and out of these conflicts arose the kingdoms described in the prophecy.

Babylon

Note the prophetic picture of the prophecy and the corresponding representation in history.

Prophecy.—"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it."

History.—As the lion is king of beasts, it was a fitting symbol of Babylon, "the glory of kingdoms." Isaiah 13: 19. The eagle's wings suggest rapidity of movement and far-reaching conquest. The prophet Habakkuk said of it, "Their



THE SECOND BEAST

"And behold another beast, a second like to a bear." Dan 7: 5.

horsemen shall come from far; they shall fly as the eagle." Habakkuk 1: 8. This was the characteristic of Babylon under the earlier kings, but especially under Nebuchadnezzar. But now, at the time of Daniel's vision, degeneracy had come; the empire was tottering. The lion heart was gone, the eagle's wings were plucked, and within three years from the time the vision was given, Babylon was overthrown.

Medo-Persia

As the dominion passed from Babylon to the next great power, the prophet says:

Prophecy.—"Behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it. and they said thus unto it, Arise, devour much flesh." Daniel 7: 5.

History.—The Medes and Persians overthrew Babylon. Medo-Persia was a dual kingdom, lifting itself up on one side, first the Median branch the stronger, then the Persian, under Cyrus and his successors, rising higher.

The word spoken in the vision, "Arise, devour much flesh," describes the history from the time when the Persian side rose uppermost. Rawlinson, an accurate historian, says, "Cyrus proceeded with scarcely a pause on a long career of conquest."

An alliance against Persia was formed by Lydia, Egypt and Babylon (Herodotus 1: 77), and as these three great provinces were subdued, they may well be represented by the three ribs in the mouth of the Medo-Persian bear

Grecia

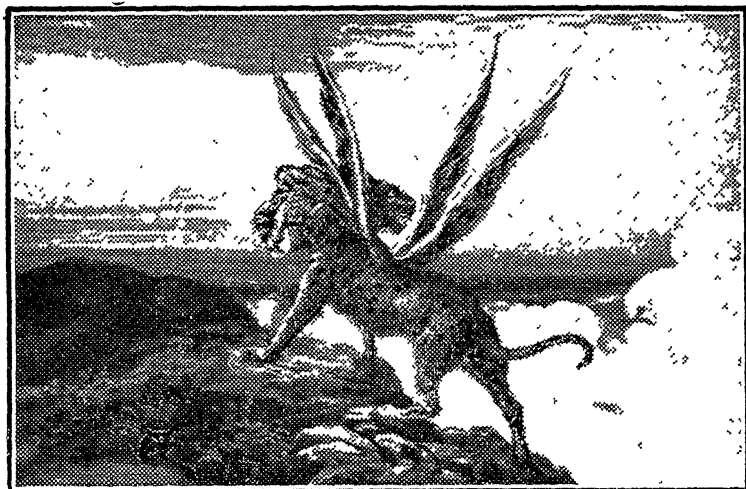
Yet another kingdom was to follow, and strikingly the symbol pictures the characteristics of the Greek conquest.

Prophecy.—"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl and the beast had also four heads; and dominion was given to it."

History.—The third kingdom was Grecia. Under Alexander the Great, the Greeks swept into Asia with the quickness of the leopard's spring. And the four wings on the leopard must represent astonishing fleetness. Plutarch, an ancient historian of Greece, speaks of the "incredible swiftness" of Alexander's conquests. Appian, another ancient historian, wrote:

"The empire of Alexander was splendid in its magnitude, in its armies, in the success and rapidity of its conquests, and it wanted little of being boundless and unexampled, yet in its shortness of duration it was like a brilliant flash of lightning. Although broken into several satrapies, even the parts were splendid." *History of Rome*," Preface, paragraph 10.

"Thus the ancient historian pictured the career of Grecia just as represented by the prophetic symbol—the fleetness, the great dominion given it, the division of the empire into satrapies, as suggested by the four heads of the leopard. Out of the conflicts following Alexander's death, there came the four-fold headship of the empire, just as the prophetic symbol described it centuries before it came.



THE THIRD BEAST

"After this I behold, and lo another, like a leopard," Dan 7. 6

Thus the course of empire followed the outline of the "sure word of prophecy" as written by the prophet ages before. There was to be no abiding kingdom till the time came for God's glorious kingdom to be set up.

Rome

As the prophet Daniel in vision watched the moving panorama of history, foretold in symbols, he said :

Prophecy.—"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it

was diverse from all the beasts that were before it; and it had ten horns. I considered the horns and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Daniel 7: 7, 8.

History.—As the iron of the image of Nebuchadnezzar's

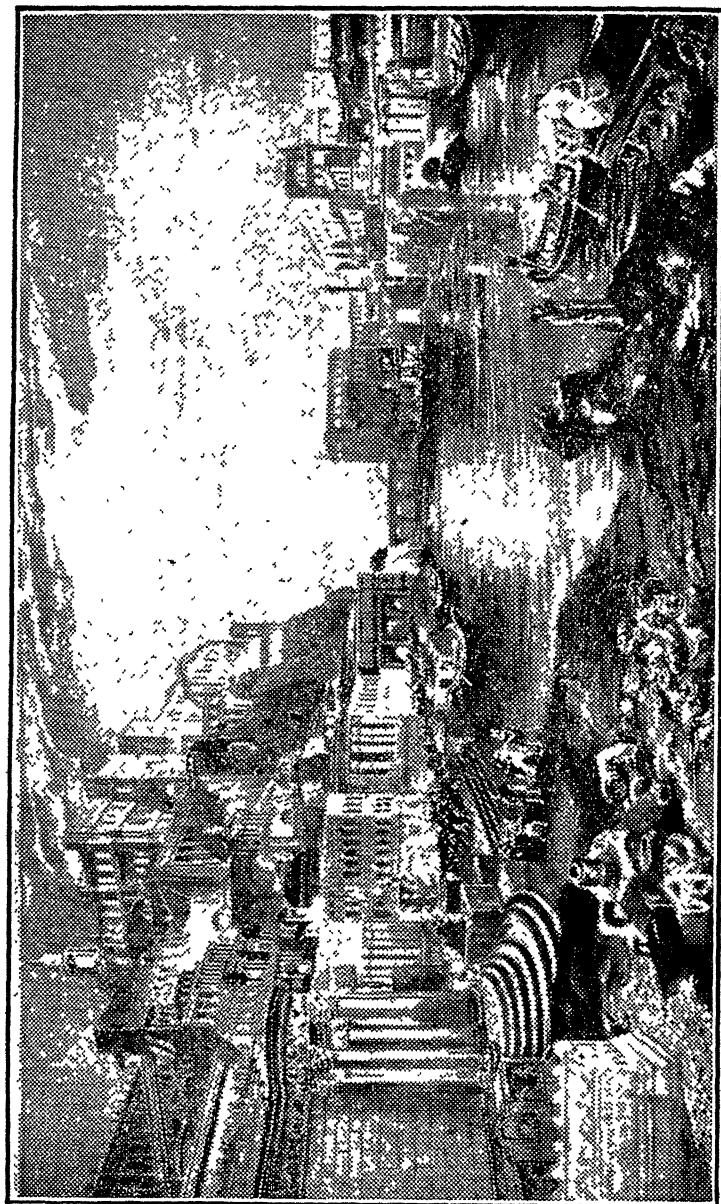


THE FOURTH BEAST

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible and strong exceedingly." Dan 7: 7

dream fitly represented the iron monarchy of Rome, so here the dreadful beast, with its iron teeth, can be none other than Rome, which followed Grecia in world dominion. It was the most powerful, the most dominating, of all the beasts in the prophetic series.

Thus far every symbol of the prophet's vision finds its exact and clear counterpart in history. Now the prophetic outline comes to the time of the division of the Roman Empire, introducing events of the deepest personal interest to us to-day



ROME ON THE TIBER

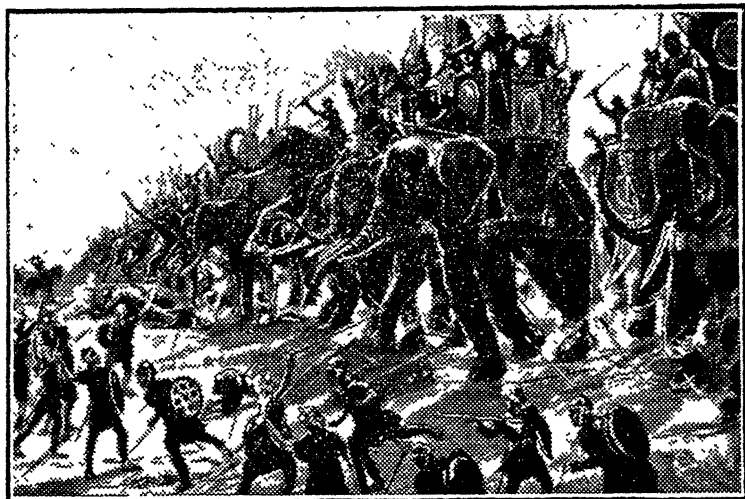
The palace of the Caesars high on the hill at the left.

PART II

THE FOURTH KINGDOM AND THE "LITTLE HORN"

It was the fourth great monarchy, Imperial Rome, and the events to follow it, that engaged the anxious inquiry of the prophet Daniel. He says :

" Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured,



BATTLE OF ZAMA,
B. C. 202

By which Rome broke the power of Carthage, its rival and began the conquest of the world "

brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Daniel 7. 19-22.



THE INVASION OF THE ROMAN
EMPIRE BY THE HUNS

"We see the barbarian peoples in the North sweeping down upon the empire, breaking it up, and establishing within its boundaries the various kingdoms that are to this day represented by the kingdoms of Western Europe."

The prophet wanted to know the truth about it ; and the angel told him the truth. First, the angel said :

“ The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.” Verse 23.

The fourth kingdom, as we have seen, was Rome. “ It was ‘ exceeding terrible ’ according to the prophecies of Daniel: it was as it were of iron, breaking down and subduing the nations.”

Of the ten horns that arose out of this fourth great empire, the angel said :

“ The ten horns out of this kingdom are ten kings that shall arise. and another shall arise after them ; and he shall be diverse from the first, and he shall subdue three kings.”

We look to the history of the Roman Empire, and what do we see ?—Just the picture of the prophecy. We see the original Roman Empire of the West divided into lesser kingdoms. We see the barbarian peoples of the North sweeping down upon the empire, breaking it up, and establishing within its boundaries the various kingdoms that are to this day represented by the kingdoms of western Europe.

As we watch the history at this point, we surely see “ another little horn,” another kind of power, a religious kingdom, rising among the horns representing the kingdoms of divided Rome . . . a kingdom “ diverse ” from the others. The work of this power riveted the attention of the prophet ; and it is of the greatest importance that we also should watch closely to catch the lesson of the divine prophecy.

Prophetic and Historic Pictures of the “ Little Horn ”

This is plainly the picture presented by the prophet, as we look again, observing details more closely.

The prophet beheld the division of the Roman Empire into lesser kingdoms. Then, springing up among these kingdoms, he saw the little-horn power subduing three of the ten kingdoms, speaking great words, and making war with the saints of God. It was to be a religious power, then, ruling among the kings of the earth, and asserting religious dominion over the faith and consciences of men. "The same horn made war with the saints, and prevailed against them."

We look to history and this is what plainly appears .

We see, as described in the prophecy, a time when ten kingdoms filled the territory of the original Western Empire. Just there we see an ecclesiastical kingly power rise to religious supremacy . . the Roman Papacy. We see, through its influence, three of the ten kingdoms overthrown, "plucked up by the roots" . . three Arian or heretical kingdoms. And as we follow the history into those times known as the Dark Ages, we find this power making "war with the saints" and prevailing against them through the centuries.

Yet again we look at the picture presented in prophecy. Then we turn to history; and precisely where and when the prophet saw the "little horn" coming up, we see the Roman Papacy rising to supremacy. We see this ecclesiastical power wielding a kingly sceptre among the kingdoms of divided Rome, exalting itself above them, with a look "more stout than his fellows." We hear it speaking great words, and we see it carrying on warfare with the saints.

Clearly, there was no other power in history, rising at that time and in that place, which suggests the slightest correspondence to the prophecy. In every detail the Roman Papacy does correspond to it.

The prophetic outline has brought us to the rise of the great apostasy, so fully dealt with in the New Testament prophecy; but there are further specifications in this prophecy of the seventh of Daniel which demand brief study.

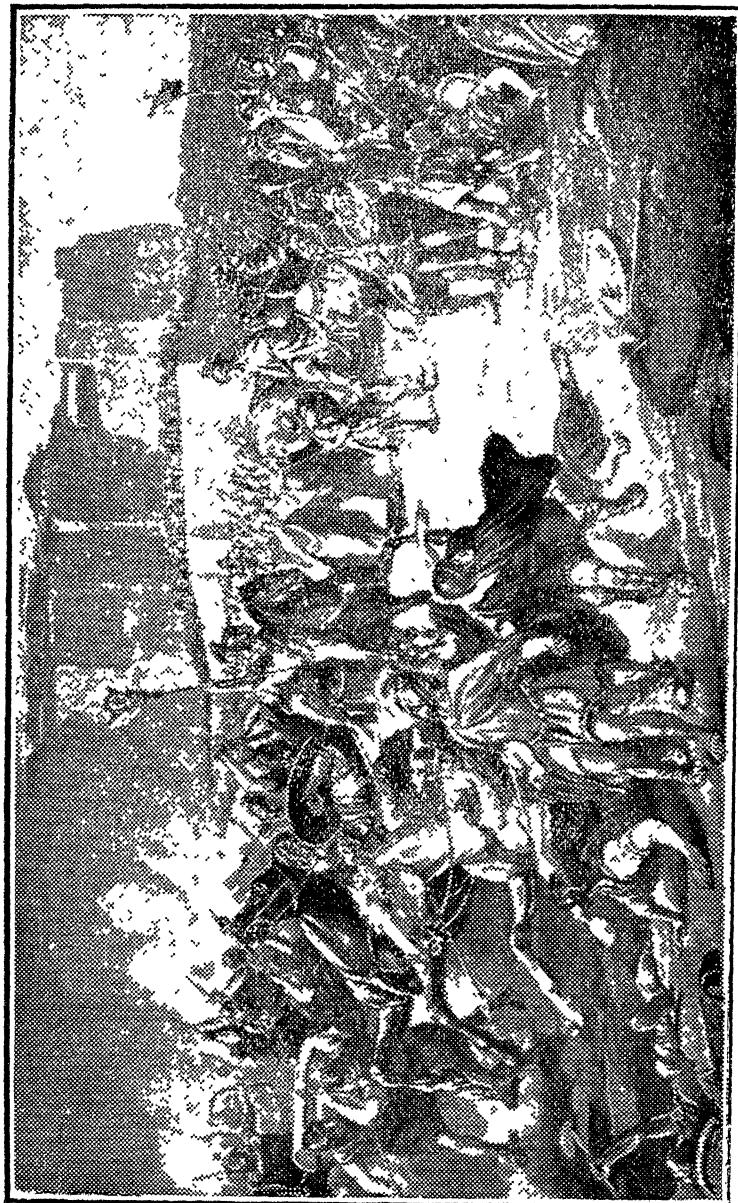
The Age of Ages

WE are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime,
Hark ! the waking up of nations,
Gog and Magog to the fray
Hark ! what soundeth ? Is creation
Groaning for her latter day ?

Christian, rouse and arm for conflict,
Nerve thee for the battle field,
Bear the helmet of salvation,
And the mighty gospel shield ,
Bind the breastplate firmly on thee ,
Take the spirit's sword in hand ;
Boldly, fearlessly, go forth then,
In Jehovah's strength to stand.

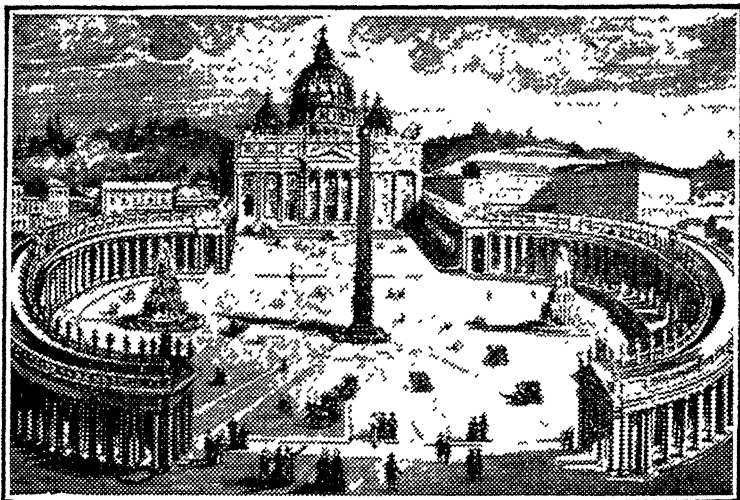
Wicked spirits gather round thee,
Legions of those foes to God—
Principalities most mighty—
Walk unseen the earth abroad ,
They are gath'ring to the battle,
Strengthened for the last deep strife ;
Christian, arm ! be watchful, ready,
Struggle manfully for life.

Anon.



RAISING THE SIEGE OF ROME,
A. D. 538

The crushing defeat of the Goths by the armies of Justinian, who placed Vigilius in the papal chair under the military protection of his famous general, Belisarius.



ST. PETER'S AND THE
VATICAN

The magnificent headquarters
of the papal system

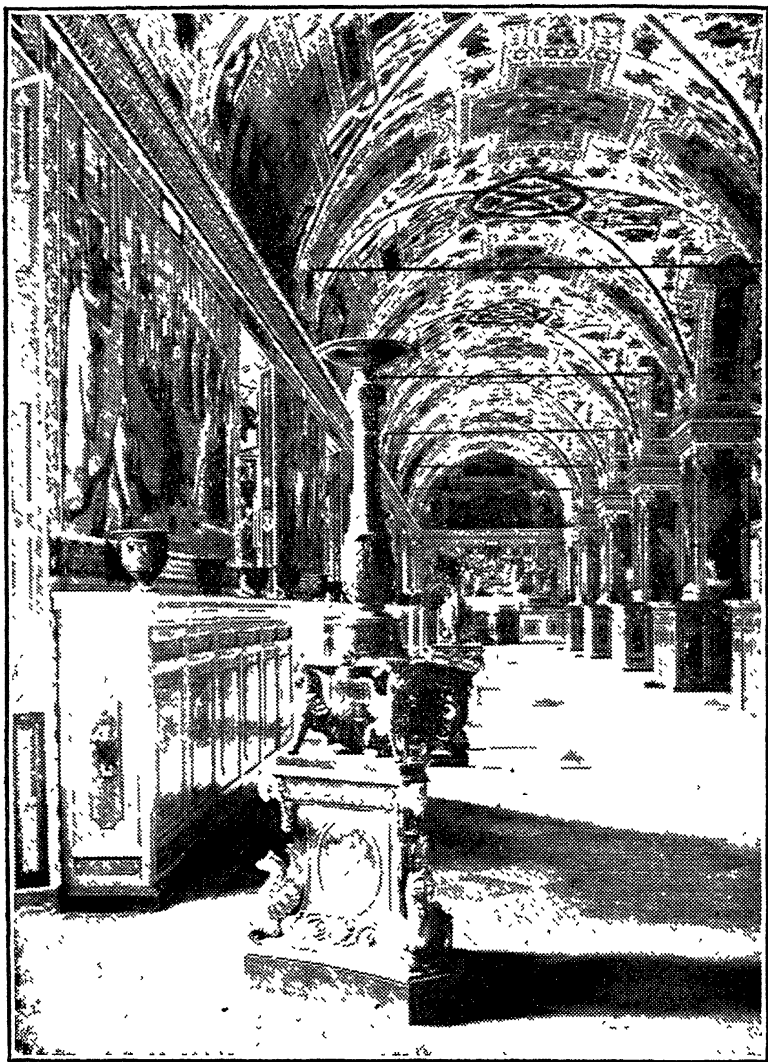
CHAPTER 10

The 1260 Years of Daniel's Prophecy

EVENTS OF A LONG PROPHETIC PERIOD

DANIEL the ancient prophet had been shown in vision the course of history; He had seen the four great empires rise—Babylon, Medo-Persia, Greece, Rome. He had witnessed the division of Rome into smaller kingdoms, and was shown an ecclesiastical power, the Roman Papacy, rising out of the divided empire of Rome. According to the word of the angel who interpreted Daniel's vision, there was to be a long period of time during which, in a special sense, the Roman Papacy was to hold supremacy over the saints and the times and the laws of the Most High. Of the Papacy, the angel prophesied :

“He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws . and they shall be given into his hand until a time and times and the dividing of time ” Daniel 7· 25.



**GREAT HALL OF THE
VATICAN LIBRARY**

The Vatican, the most extensive building in Rome, has 11,000 rooms and has been the residence of the Popes since 1153. Here are stored in its 20 courts immense treasures of paintings and statues. Among its art treasures are the ceiling decorations by Michael Angelo in the Sistine Chapel.

In the Scriptures the word "time," used in this manner, means a year; as in the expression, "at the end of times, even years." Daniel 11: 13, margin. Therefore a time (one year) and times (two years) and the dividing of time (half a year) means three years and a half, or 1,260 days as the ancients reckoned the year. The same period is mentioned twice in the twelfth chapter of Revelation, once (verse 14) as "a time, and times, and half a time," and again (verse 6) as "a thousand two hundred and three-score days."

But in the symbolic representations of time in prophecy, a day stands for a year (see Ezekiel 4: 5, 6, and other Scriptures). Thus the prophecy foretold a long period of 1,260 years during which Papal supremacy would continue.

Now we may ask, when was this supremacy to begin? What would mark the rise of the Papacy to acknowledged supremacy? and what events mark the ending of the 1,260 years?

A Pivotal Point in History

The answer of history to the voice of prophecy is clear.

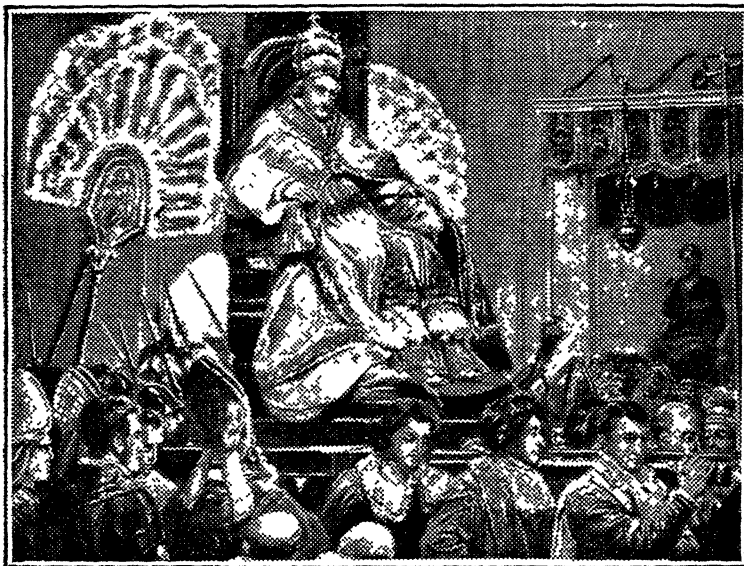
The sixth century was a pivotal period in the history of the world. The bishops of Rome had been asserting the claims of that seat (or "see") above all others. Justinian was emperor of the Eastern part of the Roman Empire, having his seat in Constantinople. Of Justinian and his time Bury says:

"He may be likened to a colossal Janus bestriding the way of passage between the ancient and medieval worlds. His military achievements decided the course of the history of Italy, and affected the development of Western Europe;... and his ecclesiastical authority influenced the distant future of Christendom."—*"History of the Later Roman Empire,"* Vol. 1, p. 351-353.

Of this turning point in the world's history, the historian Finlay says:

"The change of centuries passed in rapid succession before the eyes of one generation."—*"Greece, under the Romans,"* page 231.

Just here we find the Roman Papacy lifted definitely into acknowledged supremacy. Imperial Rome had already left its ancient seat to the Papacy, the imperial throne being no longer maintained at Rome. The Bishop of Rome was left the chief figure in the ancient seat of the Cæsars. The prophecy of Revelation 13: 2 had shown that Rome would give to the Papacy "his power, and his seat, and great



THE POPE ENTERING ST. PETER'S
FROM THE VATICAN

The famous statue of St. Peter
may be seen on the right

authority." The seat, the city of Rome, was given, and now imperial Rome was to give to Papal Rome the definite recognition of its supreme power and "great authority."

Papal Supremacy Officially Recognized

In A.D. 533 the emperor Justinian promulgated a letter, having the force of an imperial decree, recognizing the absolute headship of the Bishop of Rome over the churches. He declared:

"We have been sedulous to subject and unite all the priests of the Orient throughout its whole extent to the see of Your Holiness . . . For we do not suffer that anything which is mooted, however clear and unquestionable, pertaining to the state of the churches, should fail to be made known to your Holiness, as being the head of all the churches. For, as we have said before, we are zealous for the increase of the honour and authority of your see in all respects." —*Cod. Justin.*, lib 1. title 1. *Baronii "Annales Ecclesiastici,"* Tom. VII, an. 533, sec 12 (Translation as given in "*The Petrine Claims,*" by R. F. Little-dale, p 293).

From this decree (for such it really was) the Roman authorities date the official recognition of the supremacy of the Papacy.

The Sword of Empire Cleaves the Way

The "great authority" had been recognized. But at this time heretical Arian powers compassed the papal seat about. The Arian Vandals were persecuting Catholics in Africa, Corsica, and Sardinia, and an Arian Gothic king ruled Italy from Ravenna, his capital. The imperial arms, however, were at the service of the Roman Catholic Church. In 533-534 Justinian's famous general, Belisarius, uprooted the Vandals. The war for the Roman Church and the empire was carried into Italy also, against the Arian Goths. In 536 Belisarius entered Rome at the invitation of the Pope, and the Goths retreated from it. But the next year the Goths rallied all their forces to retake the city. It was a crisis in the struggle for Italy. "If a single post had given way," says Gibbon, "the Romans, and Rome itself, were irrecoverably lost." The Goths withdrew, defeated, in 538; and this defeat, says Hodgkin, dug "the grave of the Gothic monarchy in Italy."

Though the conflict went on for years before the Goths were rooted up, this defeat of 538 was a crucial hour in their history. Finlay says:

"With the conquest of Rome by Belisarius, the history of the ancient city may be considered as terminating; and with his defense against Witiges (538) commences the history of the Middle Ages"—"*Greece under the Romans,*" page 295.



THE FAMOUS SACRED STAIRWAY
IN ROME

Here Luther, climbing the stairway on his knees, heard the message, "The just shall live by faith."

And roughly speaking, the Middle Ages and the age of papal supremacy and power were the same.

A New Order of Popes

Not only was there this telling stroke by the imperial sword in the year 538, helping to clear the way before the

Papacy, but in this same year began a new order of popes to rule from Rome. The historian says ·

“Down to the sixth century all popes are declared saints in the martyrologies. Vigilius (537*-555) is the first of a series of popes who no longer bear this title, which is henceforth sparingly conferred. From this time on the popes, more and more involved in worldly events, no longer belong solely to the church; they are men of the state, and then rulers of the state.”

The prophecy declared that the Papacy would be given special supremacy during a period of 1260 years.

In A. D. 533 came the memorable imperial declaration recognizing that supremacy, and in A. D. 538 came the stroke with the sword of Rome, cleaving the way; and there began the new order of popes—“men of the state, and then rulers of the state.”

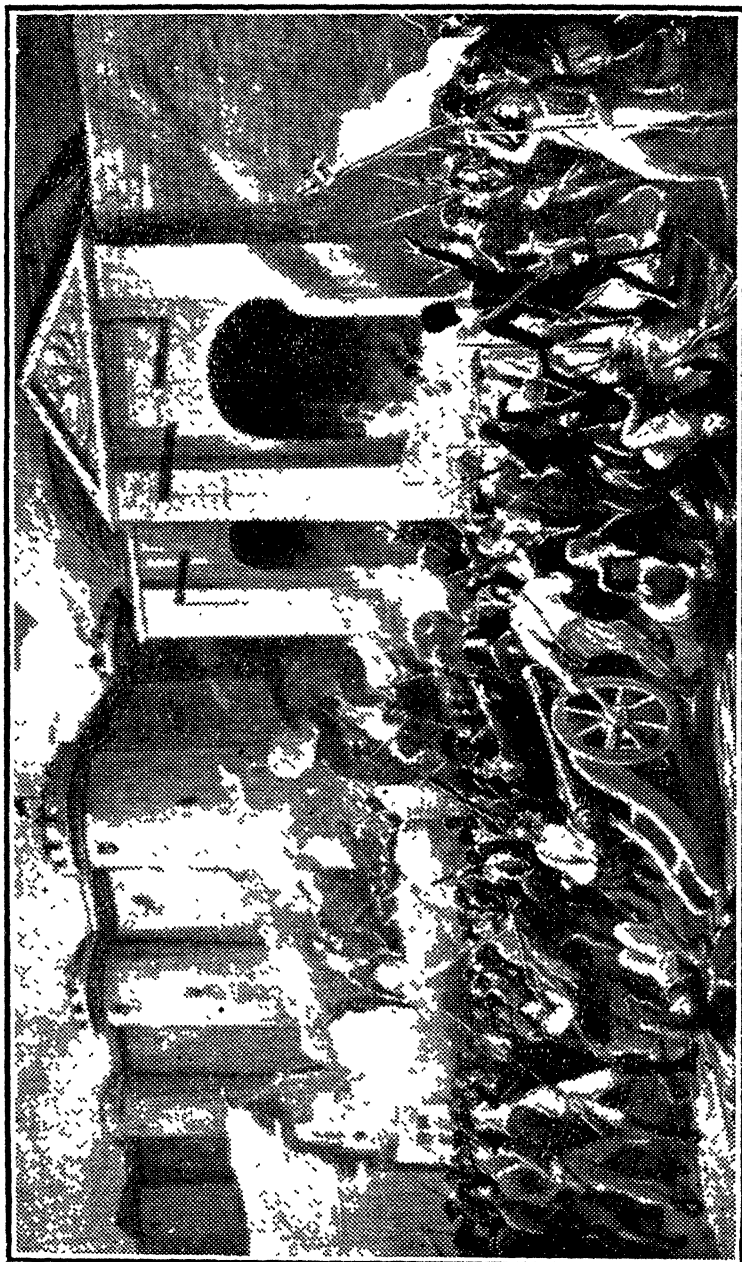
Thus decisive events clearly mark the beginning of the prophetic period of the 1260 years. And just 1260 years from the decree of 533, in recognition of the papal supremacy, came a decree, in 1793, aimed against that supremacy; and just 1260 years from that stroke with the sword at Rome in behalf of the Papacy, came a stroke with the sword at Rome against the Papacy.

The End of the 1,260 Years

As the generation in which the papal power rose to supremacy was a turning-point in the history of the world, so, too, was the generation in which the 1,260 years of its supremacy came to an end.

This measuring line of prophecy connects two great crises in human history, the events of the first tending to establish the papal rule over man, the events of the second signalizing a breaking of these bands.

(*The exact date should be 538, as given in the quotation from Schaff's history. “From the death of Silverius (June, 538) the Roman Catholic writers date the episcopacy of Vigilius.”—Bower, “*History of the Popes,*” under year 538.)



**STORMING OF THE BASTILLE
PRISON IN PARIS**

An event in the French Revolution which marked
the ending of the old autocratic order

A Crisis in History

Papal supremacy came at that time of which the historian Finlay says, "The change of centuries passed in rapid succession before the eyes of one generation." The measuring line of 1,260 years runs on through the centuries till, lo, its end touches another time of crisis—Europe in the convulsions of the French Revolution, when again changes, ordinarily requiring centuries, were wrought out before the eyes of men within the space of a few years. The French author Lamartine wrote of that time :

"These five years are five centuries for France."—"*History of the Girondists*," book 61, section 16 (Vol. III) page 544.

And the events of these times brought the supremacy of the Papacy to an end. The prophetic period was ended at last, and the events fulfilled the prophecy written so many centuries before.

Thus, in A.D. 533 came the notable decree of the Papacy's powerful supporter, recognizing its supremacy; and then the decisive stroke by the sword at Rome in A.D. 538, cleaving the way for the new order of popes—the rulers of state.

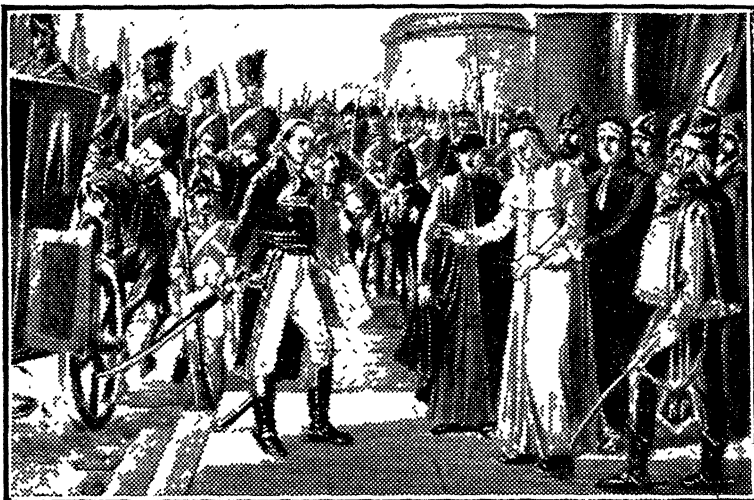
Exactly 1,260 years later, in 1793, came the notable decree of the Papacy's chief supporter, France, aiming to utterly abolish church and religion, followed by a decisive stroke with the sword at Rome against the Papacy, in 1798. The full history of this blow dealt by the sword is told in fewest words by a Roman Catholic writer, Rev. Joseph Rickaby, of the Jesuit Society :

"When, in 1797, Pope Pius VI fell grievously ill, Napoleon (of France) gave orders that in the event of his death no successor should be elected to his office, and that the Papacy should be discontinued.

"But the Pope recovered. The peace was soon broken; Berthier (the French general) entered Rome on the tenth of February, 1798, and proclaimed a republic. The aged pontiff refused to violate his oath by recognizing it, and was hurried from prison to prison in France. Broken with fatigue and sorrow, he died on the nineteenth of August, 1799, in the French fortress of Valence, aged

eighty-two years. No wonder that half Europe thought Napoleon's veto would be obeyed and that with the Pope the Papacy was dead."—" *The Modern Papacy*, page 1 (*Catholic Truth Society, London*).

These events of the French Revolution marked the ending of the prophetic period of papal supremacy. And the blow with the sword at Rome was struck in 1798, just 1,260 years from the year 538, when the sword of empire struck that decisive blow against the Goths at Rome, and prepared the way for the new order of popes, the kingly rulers of



TAKING THE POPE PRISONER

This was accomplished by Berthier, the French general, in 1798

church and state.

"No wonder that half Europe," the Jesuit writer says, "thought Napoleon's veto would be obeyed, and that with the Pope the Papacy was dead." But he adds that "since then the Papacy has been lifted to a pinnacle of spiritual power" unreachd before.

The stroke dealt the Papacy by the French Revolution was not to be the ending of it, by any means, according to the prophecy. These events proclaimed the ending of the

prophetic period of special supremacy. Another prophecy distinctly indicates that following the deadly blow there would come a revival of the Papacy's influence, just as the Catholic writer describes it. The prophet John, speaking of this same power says:

"I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.....And they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" Rev. 13: 3, 4.

We see the healing process still going on, with evidences multiplying that the world is more and more wondering after the papal power.

A New Era of Liberty and Enlightenment

With the ending of the 1,260 years of papal supremacy, a new order was ushered in. The Papacy had stood for absolutism in state as well as church. Now the power of absolutism was broken. "Absolute monarchy," as Edmund Burke, the English statesman, said at the time, "breathed its last without a struggle." There came the dawn of an era of greater religious liberty and enlightenment, that has spread blessing over all lands.

The prophecy had said of the papacy, that the saints and the times and laws of the Most High were to be "given into his hand" for 1,260 years. As foretold in Christ's prophecy (Matthew 24: 22), these days of the tribulation of God's saints were "shortened." The power of the Reformation weakened the oppressing hand, even before the prophetic period ran out. And when the full 1,260 years closed, the world saw the grip of that papal hand yet further loosened, and God's providence was at work preparing the way for a world-wide proclamation of His gospel, and restoring to men the word and laws of the Most High.



POPE PIUS XI

The record of history witnesses that this time prophecy of the 1,260 years of papal supremacy was exactly fulfilled. The Lord speaks in prophecy that men may know that He is the living God. In these time prophecies of His Word, He gives assurance not only that this troubled world has not escaped from the hand of its Maker, but that its times are in His hand also; and that when the time of His divine purpose fully comes, He will surely cut His work short in righteousness, and end the reign of sin on earth.

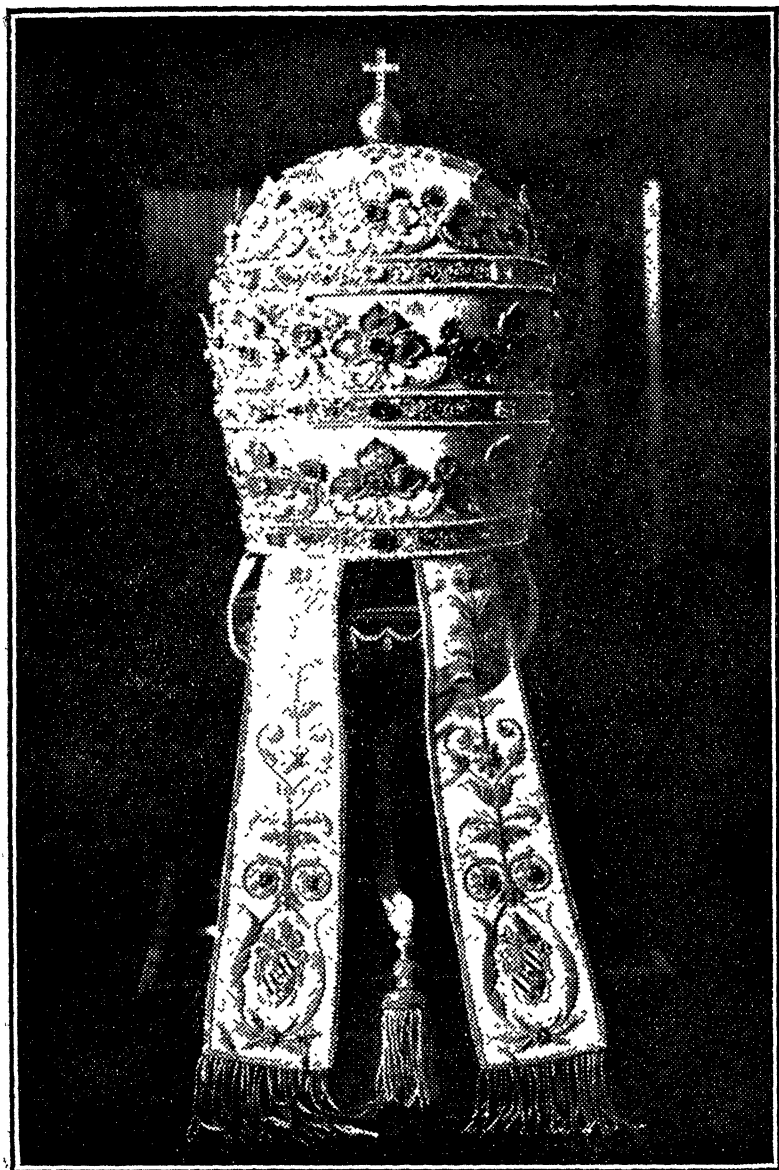
The Work of the "Little Horn" Power

Of the nature and work of the power represented by the little horn, the prophecy declares :

"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws : and they shall be given into his hand until a time and times and the dividing of time." Dan. 7: 25.

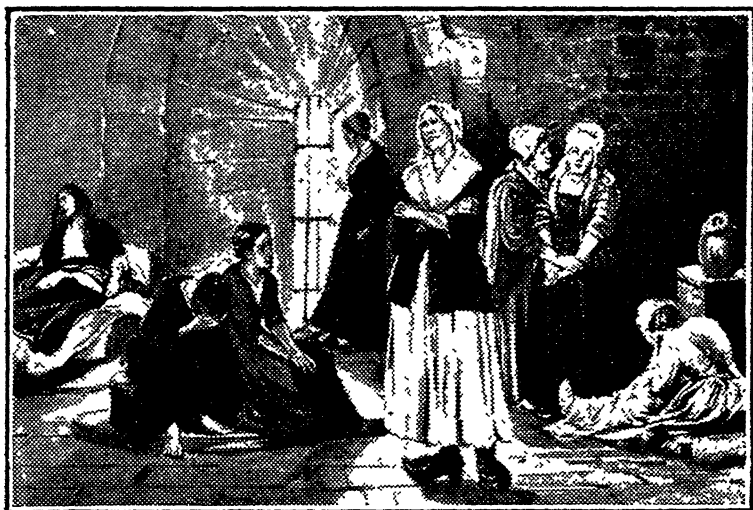
The history of the Dark Ages of intolerance bears witness to the fulfilment of the prophecy. The third specification states a climax in the prophetic indictment—this ecclesiastical power was to attempt to change the very law of the Most High.

In order that we may understand the work of the "little horn" power of Daniel 7 against the law of God, we must first give study to the origin of this law and its sacred character. This will be the topic of the next study.



THE TRIPLE CROWN

The Pope's Tiara, from a photograph taken in the Vatican at Rome



H. GUENOTS IN PRISON
FOR THEIR FAITH

"Others had trial . . . of bounds and imprisonment," Heb 11 36

CHAPTER 11

The Work of the "Little Horn" Power

THE prophetic picture of the rise and work of the "little horn" finds its exact counterpart in the history of the Roman Papacy.

The Place.—The little horn was seen by the prophet rising in the field of the Roman empire. That was the very place where the great kingdom of the Papacy appeared, taking the name of Roman.

The Time.—The rise of the ecclesiastical kingdom of the little-horn power in the prophecy followed the breaking up of the Roman Empire into the ten kingdoms. Just so the ecclesiastical kingdom of the Roman Papacy rises to view in history immediately following the division of the empire.

The Period of Supremacy.—The prophecy allotted 1260 years to the full supremacy of this power. History responds that from the beginning of the papal supremacy, in the days

of Justinian, a period of 1260 years brings us into the stirring events of the last decade of the eighteenth century, that gave to the Papacy a deadly wound.

One further set of specifications remains for study:

The Work.—Of the nature and work of the power represented by the little horn, the prophecy declares:

“He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.”
Dan. 7:25.

Do we find in the record that the Church of Rome has fulfilled these specifications also? The Scripture prophecy is absolutely a word-photograph of the workings of the papal church. Look at the main features:

1. Speaking great words against the Most High.
2. Wearing out the saints of the Most High.
3. Thinking to change times and laws of the Most High.

Every count in the indictment may be clearly proved, and that by testimony from Roman Catholic sources.

“He Shall Speak Great Words Against the Most High”

As Daniel observed the little-horn power, he heard it speaking “very great things.” The angel declared that these great swelling words were really against the Most High. And what could be more against the honour of the Most High than that to mortal man should be ascribed the titles and attributes of divinity? Here are some of the “great words:”

“All the names which are attributed to Christ in Scripture, implying His supremacy over the church, are also attributed to the Pope.”—*Bellarmino*, “*On the Authority of Councils*,” book 2, chap. 17.

This ruling has been actually applied through the ages. Says Elliott:

"Look at the Sicilian ambassadors prostrated before him (Pope Martin IV) with a cry, 'Lamb of God' that takest away the sins of the world!"—"Hora Apocalyptica," part 4, chap. 5, sec. 2.

"The Pope is of so great dignity and excellence, that he is not merely man, but as if God, and the vicar of God (*non sit simplex homo, sed quasi Deus, et Dei vicarius*). The Pope alone is called most high, . . . divine monarch, and supreme emperor, and king of kings . . . The Pope is of so great dignity and power that he constitutes one and the same tribunal with Christ (*faciat unum et idem tribunal cum Christo*), so that whatsoever the Pope does seems to proceed from the mouth of God (*ab ore dei*)"—"*Prompta Bibliotheca*" (Ferraris), art. "Papa;" Ferraris's *Ecclesiastical Dictionary* (Roman Catholic), art. "The Pope." Quoted in Guinness's "Romanism and the Reformation," p. 16

These are no merely extravagant adulations of the Dark Ages, to be repudiated by the moderns; these terms express the unchanging doctrinal claims of the Roman Church, that put man in the place of God. The modern Pope Leo XIII, in an encyclical letter dated June 20, 1894, repeated the claim

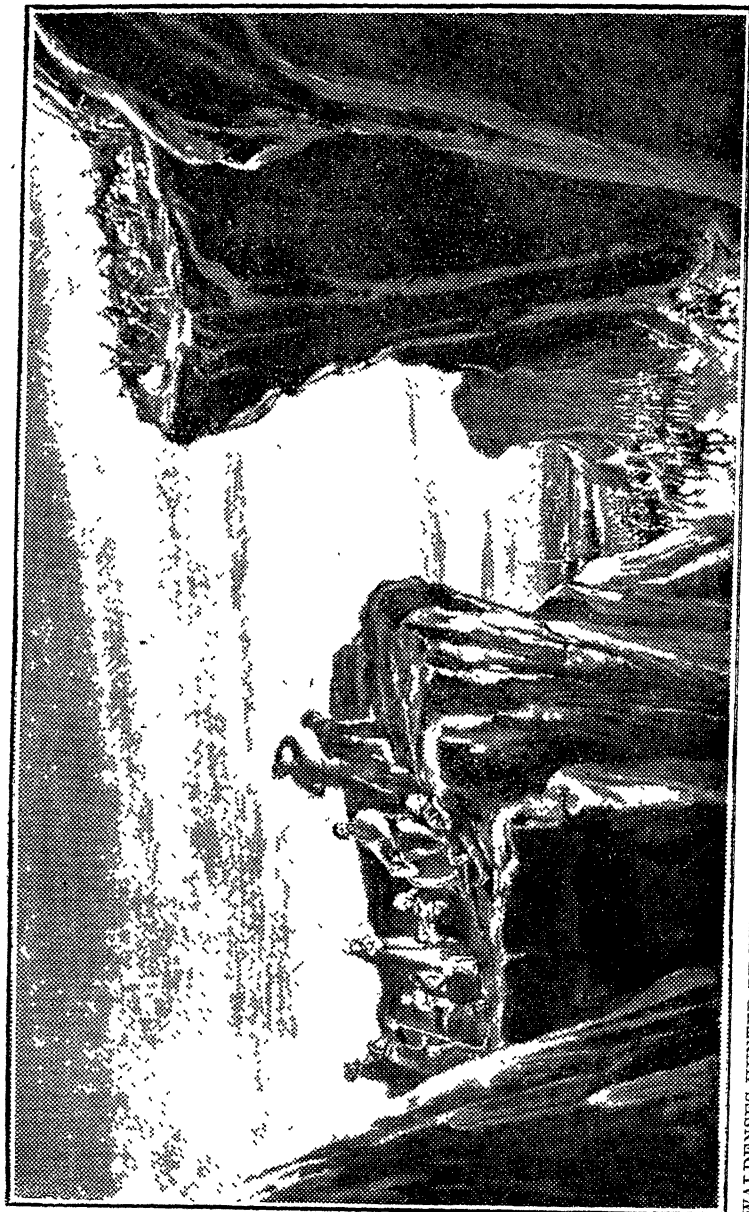
"We hold upon this earth, the place of God Almighty"—"*The Great Encyclical Letters of Leo XIII*," (New York, Benziger Brothers), p. 304.

"And Shall Wear out the Saints of the Most High"

All through the Dark Ages we catch glimpses of the ruthless hand of Rome laid upon simple believers in God's Holy Word, but plans for wholesale wearing out of the saints of God were devised as the Waldenses and others rose to a widespread work of witnessing, heralds of the dawn of the coming Reformation.

Pope Innocent III gave orders concerning them as follows:

"Therefore by this present apostolical writing, we give you strict command that, by whatever means you can, you destroy all these heresies and expel from your diocese all who are polluted with them. You shall exercise the rigour of ecclesiastical power against them and all those who have made themselves suspected by associating with them. They may not appeal from your judgments, and, if necessary, you may cause the princes and people to suppress



WALDENSES HUNTED BY THE
ARMIES OF ROME

'Destitute, afflicted, tormented; . . . they wandered in
deserts, and in mountains, and in dens and caves of
the earth,' Heb. 11: 37, 38.

them with the sword."—Quoted from Migne, 214, col. 71, in *Thatcher and McNeal's "Source Book for Medieval History,"* p 210.

Motley, in his "Rise of the Dutch Republic" (part 3, chap 2), tells how Phillip II of Spain—who declared that he would "never consent to be the sovereign of heretics"—sent the Duke of Alva to take over the Netherlands

"Early in the year the most sublime sentence of death was promulgated which has ever been pronounced since the creation of the world. The Roman tyrant (Nero) wished that his enemies' heads were all upon a single neck, that he might strike them off at a blow, the Inquisition assisted Philip to place the heads of all his Netherlands subjects upon a single neck for the same fell purpose. Upon February 16, 1568, a sentence of the Holy Office condemned all the inhabitants of the Netherlands to death as heretics. From this universal doom only a few persons, especially named, were excepted. A proclamation of the king, dated ten days later, confirmed this decree of the Inquisition, and ordered it to be carried into instant execution, without regard to age, sex, or condition. This is probably the most concise death warrant that was ever framed. Three millions of people, men, women, and children, were sentenced to the scaffold in three lines."

Roman Catholic writers admit that the papal church has sought to exterminate what it calls heresy, by the power of the sword.

Prof. Alfred Baudrillart, rector of the Catholic Institute of Paris, says:

"The Catholic Church is a respecter of conscience and of liberty She has, and she loudly proclaims that she has, a 'horror of blood.' Nevertheless, when confronted by heresy, she does not content herself with persuasion; arguments of an intellectual and moral order appear to her insufficient, and she has recourse to force, to corporal punishment, to torture. She creates tribunals like those of the Inquisition, she calls the laws of the state to her aid, if necessary she encourages a crusade, or a religious war, and all her 'horror of blood' practically culminates into urging the secular power to shed it, which proceeding is almost more odious—for it is less frank—than shedding it herself. Especially did she act thus in the sixteenth century with regard to Protestants. Not content to reform morally, to preach by example, to convert people by eloquent and holy missionaries, she lit in Italy, the Low Countries, and above all in Spain, the funeral piles of the Inquisition. In France under Francis I and Henry II, in England under Mary Tudor, she tortured the heretics, whilst both in France and Germany during the second half of the sixteenth and the first half of the seventeenth century if she did not actually begin, at any rate she encouraged and actively aided, the religious wars."—"*The Catholic Church, the Renaissance and Protestantism*." (London, Kegan Paul, Trench, Trubner & Co., Ltd., 1908), pp. 182, 183.



ANOTHER VIEW OF POPE PIUS XI, THE PRESENT POPE

She has done it—the Church of Rome has worn out the saints of the Most High. The prophet in vision saw an ecclesiastical kingly power rise among the kingdoms of the divided Roman Empire. Its look was more stout than its fellows, and the prophet heard it speaking “very great things,” and saw it wearing out the saints of the Most High through the long centuries.

“Guilty!” is the clear verdict of history, against the Church of Rome on these two counts of the prophetic indictment.

“And Think to Change Times and Laws”

The power that was to speak great words against the Most High, and to wear out the saints of the Most High, was further—in its self-exalting opposition to God—to assume to lay hands upon times and laws, evidently the times and the laws of the Most High, for to say that such a power would lay hands on the laws of men, changing or setting aside human legislation, would signify less than the preceding counts. This third specification states a climax in the indictment—the self-exalting, persecuting power was to lay hands upon the very law of the Most High. It is clearly the same power that the apostle Paul said would rise to dominion after his time: “Then shall be revealed the lawless one.” 2 Thess. 2 8, A. R. V.

God's Law Unchangeable

Just as the laws of a government express its character, so the law of God is a reflection of the divine character. “The law of the Lord is perfect.” Ps. 19.7. “Wherefore the law is holy,” said the apostle, “and the commandment holy, and just, and good.” Rom 7:12.

Jesus declared, “I delight to do Thy will, O My God: yea, Thy law is within My heart.” Ps. 40.8. And He maintained the unchangeable, enduring integrity of that law: “Verily I say unto you, Till heaven and earth pass,

one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

But in Daniel's prophecy is foretold the rise of this power that was to think to change the times and the laws of the Most High.

Here, again, the evidence points straight to the Church of Rome; for it is a fact that the Papacy has laid violent hands on the law of God—upon the precept, too, that deals with sacred time—and has thought to change it.

This is exactly what the power represented by the little horn was to assume to do. The commandment of God is plain:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.....For in six day the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

A Change in Practice

But in general practice there has been a change—the first day is commonly observed instead of the seventh day, which the Lord declared He blessed and made holy. The Roman Catholic Church points exultingly to the fact that this change, so universally allowed to-day, has come about solely through church tradition without Scriptural authority. For instance, one Catholic writer says.

"You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has the authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day, but thou shalt keep holy the first day in its stead? This is a most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven

as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments, you believe that the other nine are still binding, who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered"—*"Library of Christian Doctrine. Why Don't You Keep the Holy Sabbath Day?" (Burns and Oates, London), p 3*

Every one who studies the question must recognize the fact that there is no change authorized in Scripture. As Canon Eyton, of the Church of England, says:

"There is no word, no hint, in the New Testament about abstaining from work on Sunday. Into the rest of Sunday no divine law enters." *"The Ten Commandments" (Trubner & Co), London.*

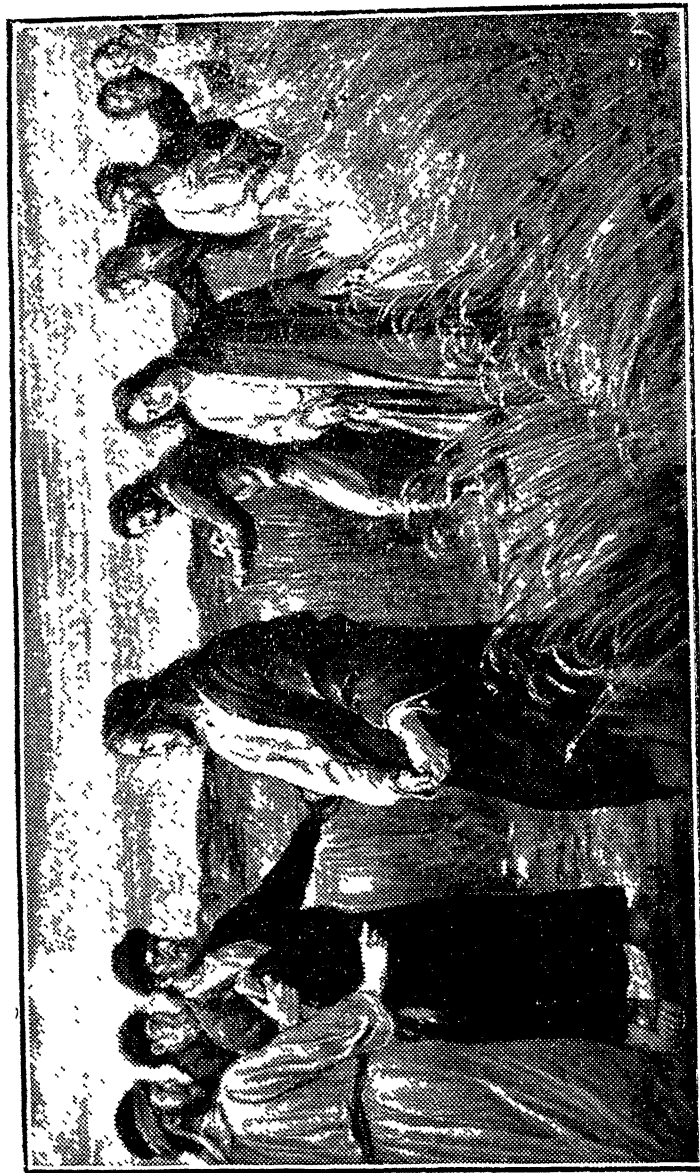
Dr. Heylyn, of the Church of England, wrote:

"Take which you will, either the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolical mandate, no Sabbath set on foot by them upon the first day of the week"—*"History of the Sabbath," part 2, chap. 1*

Authorities, both Protestant and Catholic, freely acknowledge that there is no divine authority for Sunday keeping. There has been a change in practice and teaching, but with no Scriptural authority.



A CHRISTIAN MOTHER EXHORTING HER DAUGHTER TO MARTYRDOM "Choose you this day whom ye will serve, ... as for me and my house, we will serve the Lord." Joshua 24 15



"The Son of man is Lord even of the Sabbath day," Matt 12:8.

CHRIST AND HIS DISCIPLES IN
THE CORN-FIELDS



CREATION

"In six days the Lord made heaven and earth, . . . and rested the seventh day" Ex 20 11

CHAPTER 12

The Sabbath Commandment

WHEN the Creator made the earth and man upon it in the beginning, He made the seventh day of the weekly cycle His Sabbath.

"Thus the heavens and the earth were finished, and all the host of them . . . And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Genesis 2: 1-3

To sanctify is "to set apart," and so the day made holy and blessed by God was set apart for man. Then it was, as Jesus said, that "the Sabbath was made for man." Mark 2: 27. Here the Sabbath institution was planted at the beginning of the world.

When the time came that the Lord would speak His holy law from heaven, the eternal foundation of His moral government, the Sabbath precept was enshrined in the heart of it:

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger, that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it ” Exodus 20. 8-11.

Sabbath-keeping was the great index of loyalty to God. When Israel fell into idolatry, they “observed times” (see 2 Kings 21: 6),—doubtless such heathen festivals to the sun god and other deities as were common among the idolatrous nations. These observances of other days meant Sabbath breaking. “Neither shall ye...observe times...Ye shall keep My Sabbaths ” Leviticus 19. 26-30. The Lord had promised concerning Jerusalem :

“If ye diligently hearken unto Me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David.. and this city shall remain forever.” Jeremiah 17. 24, 25.

The divine pleading was slighted, and Jerusalem’s fall and the captivity of the Jews in Babylon came as the result of the Israelites’ disregard of God’s holy day.

Thus throughout the inspired record of the Old Testament the seventh-day Sabbath appears as a plant of the heavenly Father’s own planting.

The New Testament Record

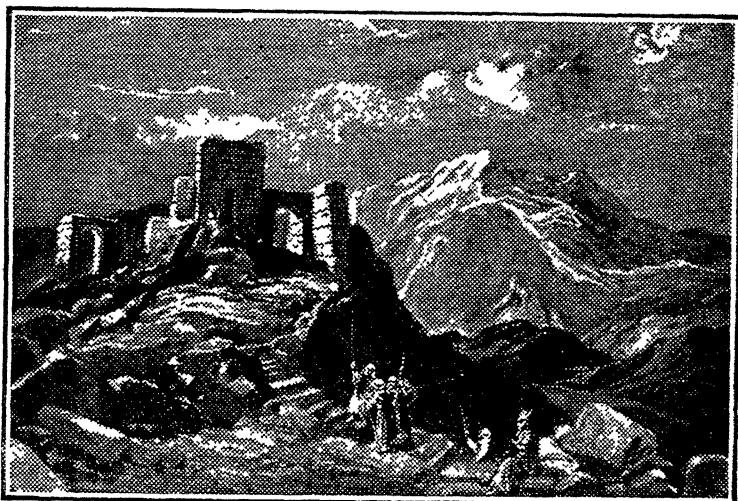
Jesus, who Himself made the Sabbath at creation (John 1:3), taught that it was “made for man,”—for the human race,—and declared, “The Son of man is Lord also of

the Sabbath." Mark 2: 27, 28. It is therefore, the "Lord's day." Rev. 1. 10.

It was Christ's "custom" to worship on the seventh day. Luke 4: 16.

He did on the Sabbath only that which was "lawful," or according to the law of God's holy day. Matthew 12: 12.

He kept His Father's commandments throughout His earthly life. John 15: 10.



HOREB, THE SACRED MOUNT

A modern view of the summit of Mt. Sinai.

And giving instruction regarding events to take place many years after His ascension, He showed that He recognized the continued existence of the Sabbath in the command, "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matthew 24: 20.

After the crucifixion, the women "rested the Sabbath day according to the commandment." Luke 23: 56.

Inspiration says that the apostle Paul's custom was to preach the gospel publicly Sabbath after Sabbath.

Acts 13: 14 , 16:13 ; 18: 4. When the Gentiles of Antioch heard the gospel preached by the apostle one Sabbath, they "besought that these words might be preached to them the next Sabbath." Acts 13: 42.

Throughout the New Testament, written years after Christ's ascension, the Holy Spirit, speaking of the seventh day, calls it "the Sabbath" upwards of fifty times. "Sabbath" means rest ; therefore when the Holy Spirit in the Christian age, calls the seventh day the rest day, it must infallibly be the day of rest for Christians, the Christian Sabbath.

In the Levitical or sacrificial ordinances of the sanctuary services there were annual sabbaths and feasts, associated with meats and drinks and ceremonial observances. But in appointing these the Lord specifically distinguished between them and the one and only weekly Sabbath, which was from the beginning. "These are the feasts of the Lord," He said, "beside the Sabbaths of the Lord." Lev. 23: 37, 38.

The annual festivals and sabbaths, like all the ordinances of the Levitical service, were shadows of things to come, and found their fulfilment in the great sacrifice of Calvary. Col. 2: 16, 17.

But the Sabbath of the Lord was made blessed and holy by God at the creation, before sin had entered the world, before any sacrificial or shadowy service was instituted to point to a coming Redeemer. It is a fundamental and primary institution, a part of the moral order of God's government for man, the same as the obligations set forth in each of the other commandments.

And Inspiration declares the eternal perpetuity of the blessed Sabbath day in the future home of the saved, when the prophet describes the felicity of the redeemed, as from month to month, and from "one Sabbath to another," all flesh shall come to worship before the Lord. Isa. 66: 23.

Thus we find the seventh-day Sabbath a plant of the heavenly Father's planting, rooted deep in all Holy Scripture, and abiding eternally in the world to come.

Is the First-day Rest an Institution of God's Planting?

In the beginning, the first day was employed by God in the work of creation. Genesis 1:1-5.

Throughout all the Old Testament history it was one of "the six working days." Ezekiel 46:1.

It was the day of Christ's resurrection; but the Bible says specifically that "the Sabbath was past" when that "first day of the week" came. Mark 16:1, 2. The Bible called this first day merely by the ordinary secular name in common business use, with never a suggestion of attaching any sacredness to the day. For some of the disciples it was a day of journeying, in which the risen Christ joined them. Luke 24:13-19. Later Christ appeared to the other disciples in Jerusalem, gathered not in meeting, but at supper in their common dwelling house. Mark 16:14.

The only religious meeting recorded as occurring on the first day of the week was that held at Troas. (See Acts 20:1-13.) The context shows that it was an evening meeting, after the Sabbath,—Saturday night, as we would call it, for the Bible reckoning is from evening to evening. It was the last time the believers were ever to see the apostle's face, and as they lingered after the close of the Sabbath, he held an all-night farewell meeting, breaking bread with the believers, and leaving at daybreak Sunday morning for the eighteen or twenty-mile journey afoot, across country to Assos. And while he spent the first day travelling afoot, his companions were journeying by boat.

Once again the "first day of the week" is mentioned, in 1 Cor. 16:2. But that Scripture says no word of any sacredness of the day or of any religious observance of it. The

apostle was gathering a fund for the poor at Jerusalem, and asked every believer to "lay by" something every first day of the week, so that the money would be ready when he came.

This is the record—not one suggestion in all the New Testament of Sunday sacredness, to say nothing of precept or commandment of the Lord. The Sunday institution is not a plant of our heavenly Father's planting.

How the Change Came About

There has been no change of the Sabbath by divine authority. Men may choose to rest on any other day, but that cannot make such a day God's rest day, His holy Sabbath. One cannot change one's birthday by celebrating another day as such. It is a fact of history that on a certain day of the month one was born. That fact cannot be changed by choosing to celebrate another day as the birthday. Just so it is a fact of divine history that God rested on a given day of the week, and on no other. That made the seventh day His rest day.

It is different from other days in character also, for He blessed it and made it holy. To deny the difference between common working days and the holy day is to say that when the great Creator blesses and makes holy, it is a vain performance. That cannot be. It would take away all hope of holiness or salvation for men. The blessing is upon the day, as every soul finds who keeps it by faith.

When men choose to set apart another day than that blessed and sanctified of God, it is plainly a setting up of the humanly appointed time against the divinely appointed time. It is exalting man's sabbath against God's Sabbath. It is man exalting himself "above all that is called God." 2 Thesalonians 2: 4.

Every one who studies the question must recognize the fact that there is no change in the Sabbath law authorized

in Scripture. Learned authorities, both Protestant and Catholic, freely acknowledge that there is no Scripture authority for Sunday keeping. There has been a change in practice and teaching, but with no Scriptural authority.

What the Papacy Claims

While there is no authority in the Bible for the change in the day of the Sabbath, the Bible prophecy clearly stated that a religious power would arise that would try to change the law of God. The prophecy of Daniel forewarned all that the ecclesiastical power that was to rise upon the division of the Roman Empire would *think* to change the times and the laws of the Most High.

"And He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws · and they shall be given into his hand until a time and times and the dividing of time." Daniel 7 25.

The Papacy steps forward and claims boldly that the church has power to set aside Scripture, to institute holy times, and even to change the day made holy and commanded by the Almighty as the day of rest for His people.

In a Catholic work, "An Abridgment of the Christian Doctrine," by Dr. Henry Tuberville, page 58, we read :

"*Question*.—How prove you that the church hath power to command feasts and holy days ?

"*Answer*.—By the very act of changing the Sabbath into Sunday ; which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"*Question*.—How prove you that ?

"*Answer*.—Because by keeping Sunday, they acknowledge the church's power to ordain feasts and to command them under sin ; and by not keeping the rest by her commanded, they again deny, in fact, the same power."

It is the doctrine taught in the standard catechism of the Roman Church

"*Question* —Have you any other way of proving that the church has power to institute festivals of precept ?

"*Answer*.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the

observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority." *Keenan's Doctrinal Catechism* page 174

Thus the Papacy proclaims itself the power that has *thought* to change the precepts of the Most High.

The Roman Papacy is the counterpart of the little horn of the prophecy recorded in Daniel 7. Before our eyes, in the common practice of Christendom—the commandment of God regarding sacred time is made void by the traditions of men. The Lord says, the seventh day is the Sabbath, while most of Christendom observes the first day, the Sunday.

The prophecy indicated that there would come a call for a reformation in this matter in the last days. Speaking of the warfare against the saints and the times and laws of the Most High, to be waged by the little horn power, the angel said :

"They shall be given into his hand until a time and times and the dividing of time." Daniel 7: 25.

In other words, when the 1,260 years should expire, we should expect, according to the prophecy, to see a weakening of the Papacy's power, and a spreading abroad of the Holy Scriptures, and a work of reformation that would lift up the truths of God's word, and call believers to keep once again the holy time and the holy law of the Most High.

The prophecy of Daniel 7 is one of God's special messages for all men in these last days, picturing the rise and history of the Papacy, and warning all against recognizing its attempted change in the law of the Most High. Thank God for the "sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." We are to follow the Lord and obey Him, not human traditions that make void His holy law.

The angel's interpretation in this chapter does not leave tradition and error triumphant. It says of the "little horn" power :

“The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.”

Then the kingdoms of this world will become the kingdoms of the Most High, “and all dominions shall serve and obey Him.”

Made for Man

THE God that made the earth,
And all the worlds on high,
Who gave all creatures birth,
In earth, and sea, and sky,
After six days in work employed,
Upon the seventh a rest enjoyed.
The Sabbath day was blessed,
Hallowed, and sanctified ;
It was Jehovah's rest,
And so it must abide ;
'Twas set apart before the fall,
'Twas made for man, 'twas made for all.
And when from Sinai's mount,
Amidst the fire and smoke,
Jehovah did recount,
And all His precepts spoke,
He claimed the rest day as His own,
And wrote it with His law on stone.
The Son of God appeared
With tidings of great joy ;
God's precepts He revered,
He came not to destroy ;
None of the law was set aside,
But every tittle ratified.
Our Saviour did not die
To render null and void
The law of the Most High,
Which cannot be destroyed ,
But, bruised for us, our stripes He bore,—
We'll go in peace and sin no more.

R. F. Cottrell.

THE LAW OF GOD

I

Thou shalt have no other gods before me

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth thou shalt not bow down thyself to them, nor serve them for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me and showing mercy unto thousands of them that love me, and keep my commandments

III

Thou shalt not take the name of the Lord thy God in vain for the Lord will not hold him guiltless that taketh his name in vain

IV

Remember the Sabbath day, to keep it holy Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God in it thou shalt not do any work, thou, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. for in six days the Lord made heaven and earth, the sea, and all that in them is and rested the seventh day wherefore the Lord blessed the Sabbath day, and hallowed it

V

Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee

VI

Thou shalt not kill

VII

Thou shalt not commit adultery

VIII

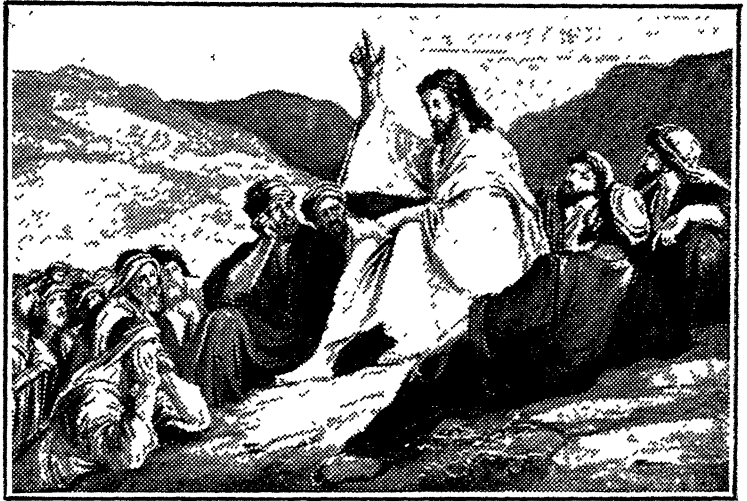
Thou shalt not steal

IX

Thou shalt not bear false witness against thy neighbour

X

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.



CHRIST'S SERMON ON THE MOUNT

"Whosoever shall do and teach them . . . shall be called great in the kingdom of heaven " Matt. 5 19

CHAPTER 13

The Law of God

THE law of God has existed from the beginning. When Adam, our first parent, sinned, he transgressed this holy law; for "sin is the transgression of the law." God's law was not committed to writing until the days of Moses, when the Lord began to make His written revelations to the children of men. But from Adam to Moses the precepts of the law of God were teaching righteousness and convicting of sin.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: for until the law (the giving of it at Sinai) sin was in the world but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses." Romans 5: 12-14.

The declaration of this Scripture is: Without the law there can be no sin. But sin and death was from Adam to

Moses, in whose day the law was spoken on Sinai; therefore the law of God was in force from the beginning. Its precepts were witnessed to by every preacher of righteousness raised up by God in the days before the deluge and in the patriarchal age following. Of Abraham the Lord says,

"Abraham obeyed My voice, and kept My charge, My commandments, My statutes and My laws." Genesis 26: 5.

The Lord called His people out of Egypt, that they might keep His law. His message to Pharaoh was, "Let my people go, that they may serve Me." Exodus 9: 1. He delivered them from bondage by His mighty arm, and cleft the Red Sea to lead them forth to obedience, as the Psalmist said,

"He brought forth His people with joy, and His chosen with gladness: . . . that they might observe His statutes, and keep his laws. Ps. 105: 43-45.

In Egyptian bondage the children of Abraham must have lost much of the purity of God's truth; yet the Lord held them under obligation to know His law—the Sabbath precept particularly—before they came to Sinai, or ever He had proclaimed the law in their hearing. He tested them in the matter by giving of the manna, as He said, "That I may prove them whether they will walk in My law, or no." Exodus 16: 4.

From the beginning, God's holy law demanded the loyal obedience of every human being.

Proclaimed Anew at Sinai

The Lord had delivered the people of Israel from Egyptian bondage that they might serve Him and make His ways known to the nations. This was according to the promise to Abraham. To them was committed the written revelation of God, and through them was to come in the fulness of time the promised Messiah.

While the Lord at this time "made known His ways unto Moses," and there was begun the written revelation

which grew into "the volume of the book," the Holy Scriptures, one portion of revelation was not left for the prophet of God to speak or for the inspired pen to write. The Lord proclaimed His holy law with His own voice, and gave to men a copy "Written with the finger of God." Moses said of this. "The Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." Deut. 4: 12, 13.

This display of majesty and glory indescribable was designed to teach how sacred and holy is the law, and to cause men to fear to transgress its precepts. Exodus 20 20.

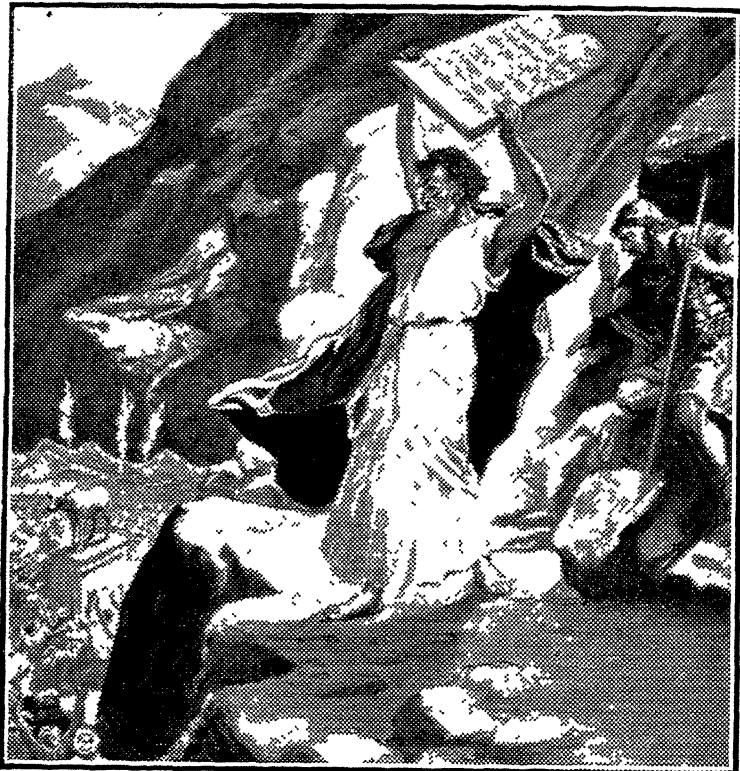
One God—One Moral Standard

"There is one Lawgiver." James 4: 12. He is ever the same, and His law is the standard of righteousness for all mankind. There was not one moral standard before Christ and another after. Christ's death upon the cross because man had broken the law, is the divine testimony to all the universe that God's law can never be set aside nor its force suspended. Jesus opened His public teaching with the declaration:

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5: 17-19.

The moral law of ten commandments is one code, every precept equally sacred and equally binding.

“Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be



MOSES BREAKING THE TABLES
OF THE LAW

“He wrote them upon two tables of
stone.” Deut. 4. 13.

judged by the law of liberty.” James 2: 10-12.

The law of God still speaks with all the force of that voice from Sinai, and it speaks to every soul on earth :

“Now we know that what things soever the law saith, it saith to them who are under the law : that every mouth

may be stopped, and all the world may become guilty before God." Rom. 3:19.

Thus the law of God convicts all men of sin, and would drive every one to Christ for pardon and for the divine gift of the grace and power of obedience.

The ceremonial law—the precepts and ordinances commanded for the sacrificial system—ceased with the sacrifice of Calvary, as all the ceremonial observances pointed forward to the cross. There can be no confounding of the moral law and the ceremonial law. The ceremonial law of types and shadows showed in itself that a primary or higher law—the moral law—had been violated, making necessary a divine sacrifice if transgressors were to be saved from death and restored to obedience.

The Standard in the Judgment

The law of God's moral government, which is the rule of life for every creature, must necessarily be the standard in the great judgment day. The Scripture states the sum of all human obligation and responsibility in the words:

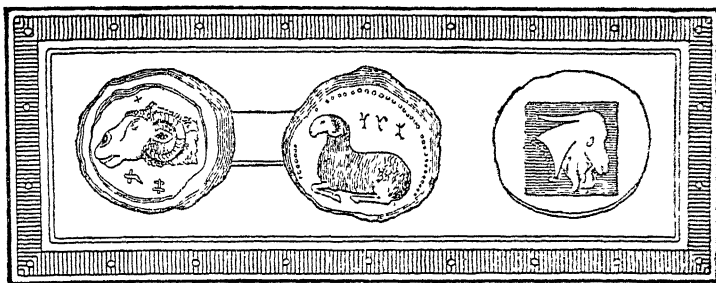
"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccles. 12:13, 14.

Every son and daughter of Adam's lost race is judgment bound, to answer before the bar of God the demands of the perfect law. Divine justice cannot abate one jot or tittle of the requirements of the holy law, nor by any means clear the guilty. But divine mercy has provided the way by which God can "be just, and the justifier of him which believeth in Jesus."



SYMBOLS OF MEDO-PERSIA
AND GRECIA

"The ram which thou sawest having two horns are the kings
of Media and Persia. And the rough goat is the king of
Grecia." Dan. 8, 20, 21.



COINS OF THE MEDO-PERSIAN
AND GRECIAN EMPIRES

The ram, symbol of Persia. and the
goat, symbol of Grecia.

CHAPTER 14

The Prophecy of Daniel 8

A HISTORIC OUTLINE AND A VITAL QUESTION

Over and over again the God of heaven spoke through His ancient prophets of things to come, so that we may know that He is the living God who overrules in the affairs of nations and peoples, and who loves all men and seeks to save all from sin.

Another view of the history of empires and kingdoms was brought before the prophet Daniel in the vision of the eighth chapter. In this vision a great prophetic period is set before us, the end of which reaches to the latter days, touching events of our own times that are of direct interest and importance to every one to-day.

The vision was given in the third year of Belshazzar, the last king of ancient Babylon. Again, as in moving panorama, there passed before the prophet's vision the scenes of history. Earthly kingdoms were represented under the symbols of beasts.

We shall find the prophecy and the history corresponding in every detail, revealing the overruling hand of God, who knows the end from the beginning, and whose living word of truth bears its witness through all the ages.

"Truth never dies The ages come and go ;
 The mountains wear away ; the seas retire ;
 Destruction lays earth's mighty cities low,
 And empires, states, and dynasties expire ;
 But caught and handed onward by the wise,
 Truth never dies "

The opening scene of this vision, giving by the river Ulai, in Persia, is thus described :

Prophecy — "Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher one came up last; I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him; neither was there any that could deliver out of his hand; but he did according to his will, and became great." Verses 3, 4.

In the angel's interpretation of the vision Daniel was told: "The ram which thou sawest having two horns are the kings of Media and Persia." Verse 20. "*The higher came up last.*"

The two horns represented the dual character of the empire. first the Medes in ascendancy, then the Persians rising to yet greater power. "So that no beast might stand before him," says the prophecy.

History.—Xenophon, the ancient Greek Historian, said of Cyrus the Persian :

"He was able to extend the fear of himself over so great a part of the world that he astonished all, and no one attempted anything against him."—" *The Cyropædia*," book 1, chapter 1.

The line of Medo-Persian conquest was "westward, and northward, and southward," just as the prophet saw the ram pushing the way. But the ram pushing westward stirred up an antagonist that was eventually to overcome him. The prophet continues:

Prophecy.—"As I was considering, behold, a he goat came from the west on the face of the whole earth, and

touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns . . . and ran unto him in the fury of his power . . . And there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that would deliver the ram out of his hand" Verses 5-7.

The angel's interpretation continued: "The rough goat is the king of Grecia. and the great horn that is between his eyes is the first king." Verse 21.

History—This "first king" of united Grecia was Alexander the Great.

"With Alexander the New Greece begins."—Harrison, "*Story of Greece*," p 499.

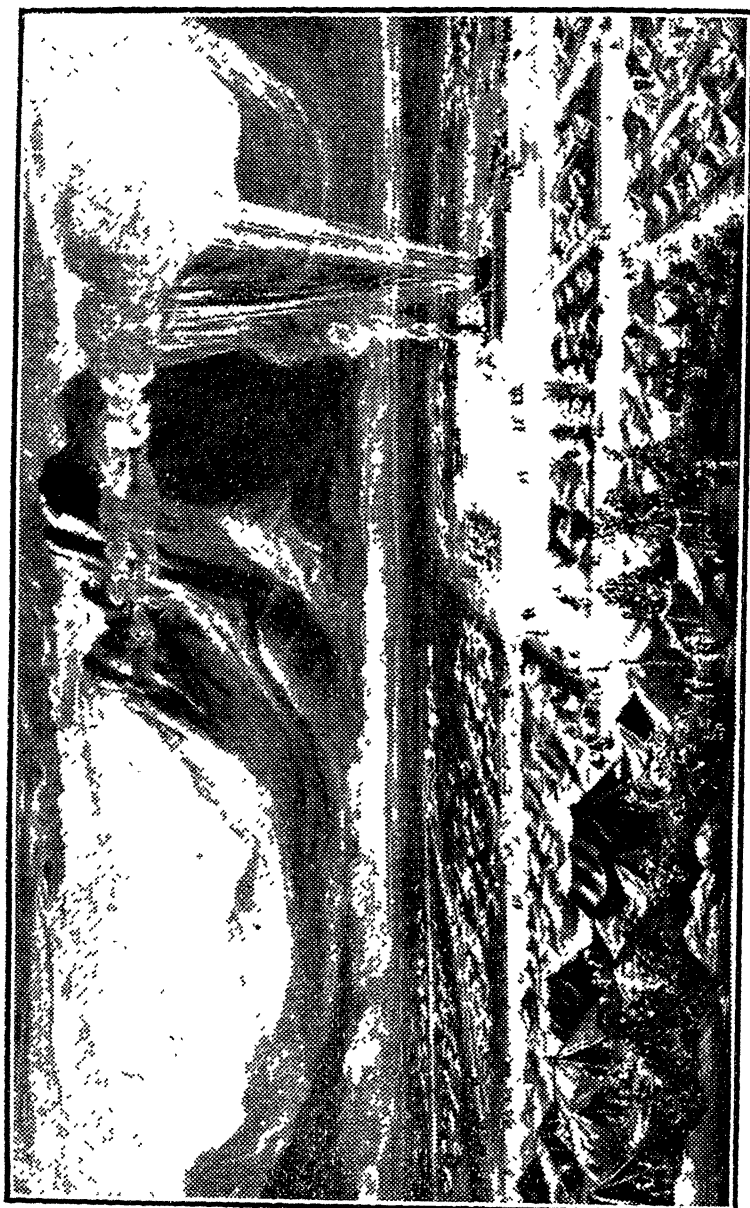
"And it happened, after that Alexander . . . had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece." 1 Maccabees 1: 1.

Under Alexander, the Grecian goat ran upon the Persian ram "in the fury of his power." At Arbela, wrote Arrian, the Macedonians charged "with great fury." None was able to deliver the Persian ram. "Wherever you fly," wrote Alexander to the retreating Darius, "thither I will surely pursue." (See "*Anabasis of Alexander the Great*," by Arrian, book 2, chapter 14.) Medo-Persia fell before Grecia, as this sure word of prophecy had foretold two hundred years before Alexander's day.

Grecia's expansion and its later history were next unfolded before the prophet's vision.

Prophecy.—"Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." Verse 8.

Of the ram (Persia) it was said it became "great;" of the goat (Grecia), that it became "very great."



THE CAMP OF ISRAEL IN THE
WILDERNESS

"Unto two thousand and three hundred days, then shall
the sanctuary be cleansed." Dan. 8 14

History.—Justin, the Roman, wrote of Alexander :

"So much was the whole world awed by the terror of his name, that all nations came to pay their obedience to him."—*History of the World*, book 12, chapter 13.

But the unerring prophecy had said that "when he was strong, the great horn was broken." Suddenly the youthful conqueror was cut down by death, just as he was preparing to celebrate at Babylon a "convention of the whole universe," "being thus taken off in the flower of his age, and in the height of his victories." (*Justin, "History of the World," book 13, chap. I.*

The ancient pagan writer, in telling the story, made use of language very similar to that used by divine prophecy in foretelling it. Following Alexander's death the empire was divided "toward the four winds of heaven." Myers, the historian says :

"Four well-defined and important monarchies arose out of the ruins . . . The great horn was broken, and instead of it came up four notable ones toward the four winds of heaven." "*History of Greece*" (edition 1902), page 457.

As the prophet watched these four kingdoms of divided Greece, he beheld another power coming into the field of his vision through one of the four kingdoms, and extending its authority more than any before it ;

Prophecy.—"Out of one of them (one of the four kingdoms) came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Verse 9.

History.—Medo-Persia was "great," Grecia was "very great," but this power was to be "exceeding great." Rome followed Grecia. "The empire of the Romans filled the world," says Gibbon, the historian. It was "exceeding great" according to the prophecy. In the vision the little horn that grew so great came into the prophet's view as proceeding out of one of the four horns that he had been watching. Rome rose to unquestioned supremacy out of its conquest of Macedonia, one of the four notable kingdoms into which

Grecia was divided. It spread forth toward the south, and toward the east, and "toward the pleasant land," Palestine becoming a province of the empire in the century before Christ. And it was a Roman force that destroyed Jerusalem and devastated the pleasant land.

Thus the "sure word of prophecy," with exactness in detail, carries the history through the centuries to the last great universal monarchy Rome.

But this prophecy does not deal so much with the earlier history of Rome as with the developments of later times. It was the same in the prophetic outline of Daniel 7. After briefly identifying Rome as the last universal monarchy, the vision of the seventh chapter dealt with the rise of papal Rome, described its exaltation of itself against God, and its warfare against the truth and the saints of God. And here again, in the eighth chapter, the same persecuting power is seen developing, exalting itself, and persecuting the saints of God. The prophecy says that "it cast down the truth to the ground; and it practised and prospered." Daniel 8 12.

As the prophet watched the work of this lawless power his heart must have cried out to know how long it was to be allowed to prosper in its evil way; for next he heard the voice of a holy one asking the question for him.

"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Daniel 8:13.

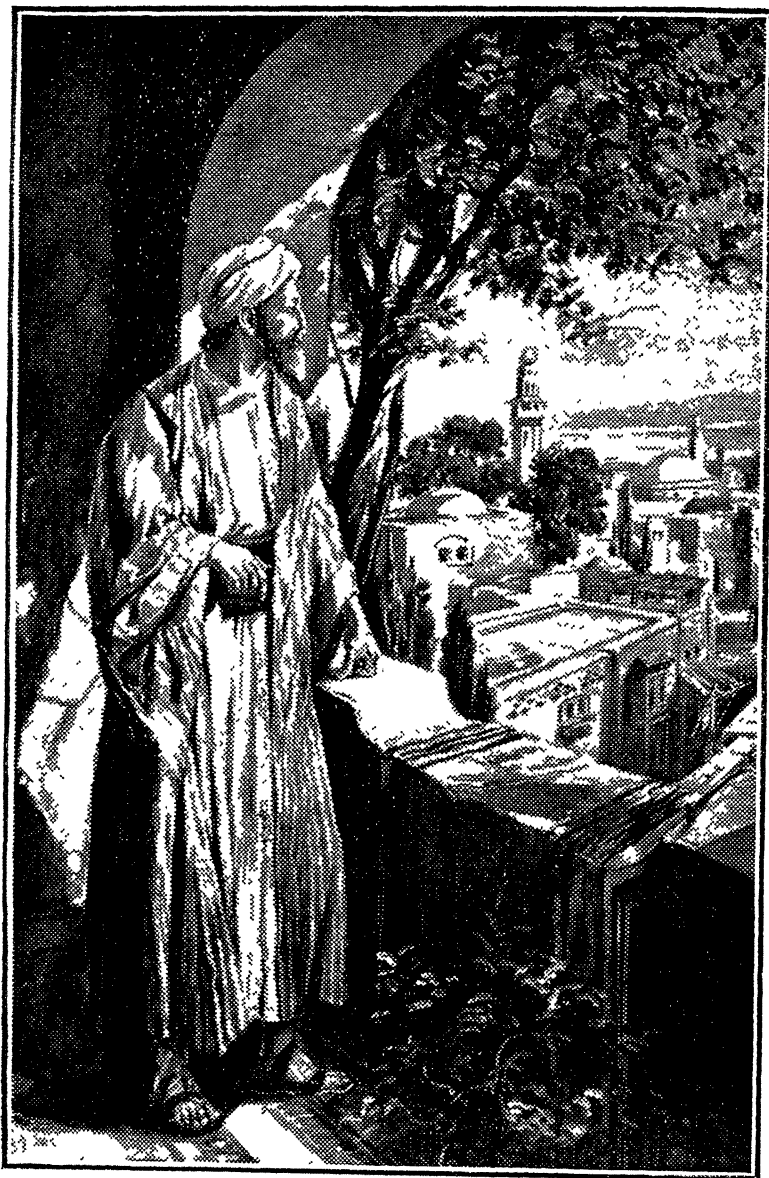
The answer was, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verse 14.

In symbolic prophecy a day stands for a year. Ezekiel 4:6. This is a long period, therefore, of 2,300 years. It reaches to the latter days; for the angel said of it, "At the time of the end shall be the vision." Daniel 8: 17.

The question was, "How long?" or literally, "Until when?" and the answer was, "Until two thousand and three hundred days." Then what was to come to deal with the great apostasy?—"Then shall the sanctuary be cleansed." The cleansing of the sanctuary, therefore, must have something to do with meeting the great apostasy, lifting up God's truth that has been trampled underfoot, and cutting short the reign of evil. The cleansing of the sanctuary, with all that is involved in it, must be God's answer to this lawless power.

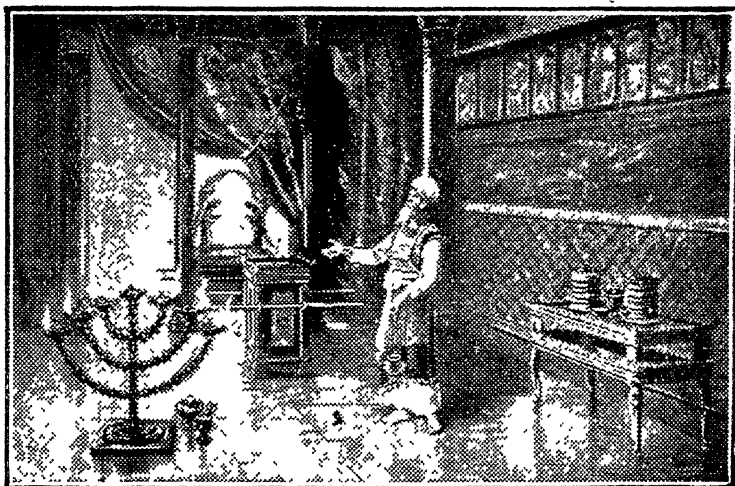
Error may prosper for a time; but the just balances of His sanctuary or temple will at last pronounce righteous judgment, and the prosperity of evil will be cut short. "I was envious . . . when I saw the prosperity of the wicked," said the Psalmist, "until I went into the sanctuary of God, then understood I their end." Psalms 73 3, 17.

What, then, is involved in the cleansing of the sanctuary, the time of which is marked by the long prophetic period? It is for us to understand, for it is a work pertaining to these latter days in which we live. The angel said: "At the time of the end shall be the vision." Let us, therefore, study next the subject of the sanctuary, and what is called its cleansing. We shall find that the cleansing of the sanctuary, referred to in this prophecy, is the judgment work in the heavenly temple just before the end of this world. And this prophecy is to teach men of the last generation when that great judgment hour begins in heaven above.



A FAITHFUL AND WISE
SERVANT

"Watch therefore for ye know not what hour
your Lord doth come." Matt. 24 '42.



THE INTERIOR OF THE
SANCTUARY

"A figure for the time then present, in
which were offered both gifts and sac-
rifices" Heb. 9 9

CHAPTER 15

The Sanctuary of God on Earth and in Heaven

WE have seen, in a former study, that when God called the ancient people of Israel out of Egypt, He made known to them His holy law. After God spoke His law to men at Sinai, Israel retired from the foot of Mount Sinai to their camps, and Moses, their leader, was called into the presence of God to receive further lessons for them. Having heard the instruction, he returned and gave the message to the whole congregation. He also repeated the law in their hearing, and asked if they would be obedient to all that had been said. "And all the people answered with one voice, and said, All the words which the Lord hath said will we do." Exodus 24: 3. Then Moses wrote all the words of the Lord in a book.

Moses was once more called up into the mountain, and remained there with the Lord forty days and forty nights.

On that occasion the Lord showed him the pattern of the sanctuary, or temple, which is in heaven. "And the Lord spake unto Moses, saying, speak unto the children of Israel, that they bring Me an offering; of every man that giveth it willingly with his heart ye shall take My offering. And let them make Me a sanctuary; that I may dwell among them." Exodus 25:1-8. Here the Lord promised to dwell with them if they would make Him a sanctuary. His presence would be especially manifest in the house built for Him.

"The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses." Exodus 35: 29. Then the Lord chose two men, Bezaleel and Aholiab, and taught them by His spirit how to do all the skilful work in making the sanctuary. Exodus 31: 2-6. While they were travelling it would be necessary to carry the sanctuary with them, therefore it was so constituted that it could be taken apart and easily transported from place to place. It was also called the tabernacle.

The building consisted of two rooms, called the holy place and the most holy place; and joined to these was a large enclosure called the court. The door of the court, and also the door of the sanctuary, were towards the east, so that when the worshippers came before the Lord, either in the court or in the sanctuary, they always had their faces turned away from the sunrising. Doubtless the Lord had them pitch the tabernacle in this manner because many people in those times worshipped the sun with their faces to the east or rising of the sun. Certainly the Lord would not have His people worship the sun, which is but the creature of His making.

In the court was an altar for burnt-offerings, which was placed on the north side of the door of the tabernacle. In

the first room, or holy place, of the sanctuary, was a table of bread, placed on the north side of that apartment. This table was called the table of shewbread. On the south side of the same apartment was a golden candlestick with seven golden lamps, which were to be kept burning both day and night. Then there was a golden altar for incense at the west end of the same room. Exodus 40: 26, 27. In the most holy place, or second apartment, was placed an ark, or box of shittim-wood, overlaid with gold inside and outside; and in this ark was kept the law of ten commandments which God with His own finger had written upon two tables of stone. Exodus 31: 8; 40: 20.

The top, or covering, of the ark, was called the mercy seat. On either side of the mercy seat was an angel or cherub made of beaten gold. A wing of each cherub spread out over the mercy seat till they touched each other right over the centre of the mercy seat. Their faces were turned inward and downward. Exodus 25: 17-21. They seemed to be looking toward the law of God, which was under the mercy seat, while at the same time they were beholding the mercy of God, hovering over the mercy seat. God's law, which was in the ark, condemned all sin; yet the mercy seat spread above the law, was to teach that God is merciful, and ready to forgive one who confesses and turns away from his transgressions.

When the sanctuary was finished, and the altars, the tables, the candlestick, the ark, and the law were all arranged according to the pattern, "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Ex. 40. 34. Thus the Lord's glory in the sanctuary showed that He had come to dwell among His people. He was then ready to receive their offerings and confession of sin at the sanctuary.

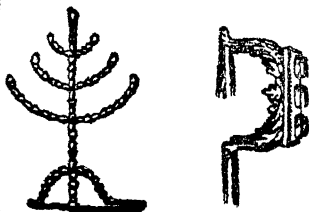
He selected His priests or ministers from the tribe of Levi. It was to this tribe that Moses and Aaron belonged.



The Ark



The Altar of Incense



The candlestick, and the
table of Shewbread

ARTICLES IN THE SANCTUARY

Aaron became the first, or high priest, and his sons and their sons after them, in their generations, were made priests to serve in the sanctuary.

But before we go further in this story, let us read two texts of Scripture. The first one is 1 John 3:4, which says, "Who-soever committeth sin transgresseth also the law; for sin is the transgression of the law." The second one is Romans 6: 23. "The wages of sin is death." The first text shows that when one has sinned he has transgressed the law of God. The second one declares that the wages of sin is death. These truths were taught to Israel, and they knew that the sinner was worthy of death. But in the sanctuary service, the way of salvation was taught. An animal was offered, to die in the sinner's stead. This offering represented the Saviour of the world who gave Himself to die in the sinner's place, that we might live. The person who transgressed the law brought his offering into the court, and there placed his hand on the head of the animal to be offered, and then slew it, and the priest offered the blood before the Lord. By the blood of the sacrifice the sin was in type or figure, transferred to the sanctuary. See Leviticus 4: 1-31.

The person who made an offering thereby said that he repented of his sin, and he was to confess it there before the Lord. It was also necessary for him to have faith in Christ. There was nothing in the blood of animals to take away sin. The offering thus offered was a figure, or type, representing the Saviour of the world. When the sinner in faith placed his hands on the offering, he showed that he believed the Lord received his confession and forgave his sins. When he shed the blood of the sacrifice, he said by such an act that he believed that Christ had devoted His life for the world, and would sometime shed His own blood for sinners. He also showed when he took the life of the offering that he himself was worthy of death. And when he saw the innocent lamb

or kid suffer and die as an offering for his sins, it pointed him forward to the death of Christ. The sinner knew that "it is not possible that the blood of bulls and goats should take away sins;" (Heb 10: 4) but as he made his offering through faith in the blood of Christ he had forgiveness through faith in that blood.

The apostle Peter, writing on this subject, said, "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation (idolatry) received by tradition from your fathers; but with the precious blood of Christ, as a lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you." 1 Peter 1: 18-20. Here the apostle teaches that none were ever redeemed from their idolatrous ways since the foundation of the world, only through the precious blood of Christ. The services in the sanctuary on earth were to teach the people that Christ was to come to offer His life for sinners, and that then in the heavenly sanctuary above He would be man's great High Priest.

The Day of Atonement or Cleansing of the Sanctuary

At the close of the yearly round of service in the sanctuary came the day of atonement, or cleansing of the sanctuary. By the blood of the offerings day by day during the year past, the sins of the people had, in figure, been transferred to the sanctuary. Now, in this day of the atonement, these sins were to be carried away, and the sanctuary cleansed from them. This represented the final day of judgment of God's people which takes place in the end of the world.

This atoning judgment service in the sanctuary of Israel was on the tenth day of the seventh month. A full account of this service is found in the sixteenth chapter of Leviticus.

In the offering which was for the people, the high priest received from the congregation two young goats, which were to be used in the service of that day. These he brought to the door of the sanctuary, and there cast lots upon them: one goat was to be the Lord's and the other was called the scapegoat. The priest then killed the Lord's goat and took its blood into the most holy place, and sprinkled it seven times upon the mercy seat. He also springled the blood seven times upon the golden altar of incense in the holy place, or first apartment of the sanctuary. And when he had finished offering the blood of the Lord's goat, he laid his hands on the head of the live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the scapegoat. Then that goat was sent away to perish in the wilderness carrying away, in figure, all the sins of Israel on his head. Lev. 16: 20-22 This scapegoat represented Satan the author of sin, who will finally be destroyed with all sin.

This day of atonement and cleansing of the sanctuary was a solemn time among the Israelites. It was really a time of judgment. Every man's life came in review that day. Was every sin confessed? Whosoever was not found right with God, was "cut off from His people." Lev. 23: 27-29. That yearly day of judgment typified the great day of judgment in the end of the world, even as the blood of the goat represented the blood of Jesus Christ.

The offering in the most holy place was made only on the day of atonement. The blood which the high priest sprinkled on the mercy seat represented the blood of Christ, which, in the day of judgment, will be the believer's passport to the everlasting kingdom. It was sprinkled on the mercy seat seven times, thus showing the fulness of the atonement which Christ made for all who accept His mediation in their behalf.

The Sanctuary Now in Heaven

The sanctuary which Moses built on the earth was only a figure of the true sanctuary in heaven. "Now of the things which we have spoken this is the sum. We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. Heb. 8 1, 2.

By His own life-giving power Christ ministers for the sins of the people in the heavenly sanctuary. The sins thus confessed He blots out forever, and His people go free in the judgment. Christ does the full and final work for His people, in the heavenly sanctuary. He offers His blood on the true mercy seat in heaven for all who confess Him and forsake their sins. He does this for all who believe and who have believed, from the time of creation down to the end of the world.

Christ's Closing Work in Heaven

Therefore the last phase of Christ's ministry as our high priest in the sanctuary of God above, must be a work of judgment, a review of the heavenly record, corresponding to the final ministry in the second apartment of the earthly tabernacle, when that sanctuary was cleansed.

Daniel the prophet was shown in vision this change in the ministry of our High Priest, namely, from the first to the second apartment of the heavenly temple. He describes the wondrous scene, as God's living throne, with its wheels flaming with glory, moved into the most holy place of the heavenly sanctuary, for the closing work of Christ's ministry.

"I beheld till the thrones were cast down ("placed," R. v.) and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool. His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand

times ten thousand stood before Him: the judgment was set, and the books were opened." Daniel 7: 9, 10.

This scene, as the next verse shows opens while still men and nations live on earth, and while apostasy from the truth is exalting itself. But during this same time a solemn judgment work is going forward in heaven above; the finishing of which will give God's answer to the apostasy, and bring the second coming of Christ in glory to end the reign of sin. It is the cleansing of the sanctuary,—the time when in reality and not in type every case registered in the sanctuary comes in final review before God. When that work closes, according to the type, whosoever is not found right with God will be cut off from having any part with His redeemed people.

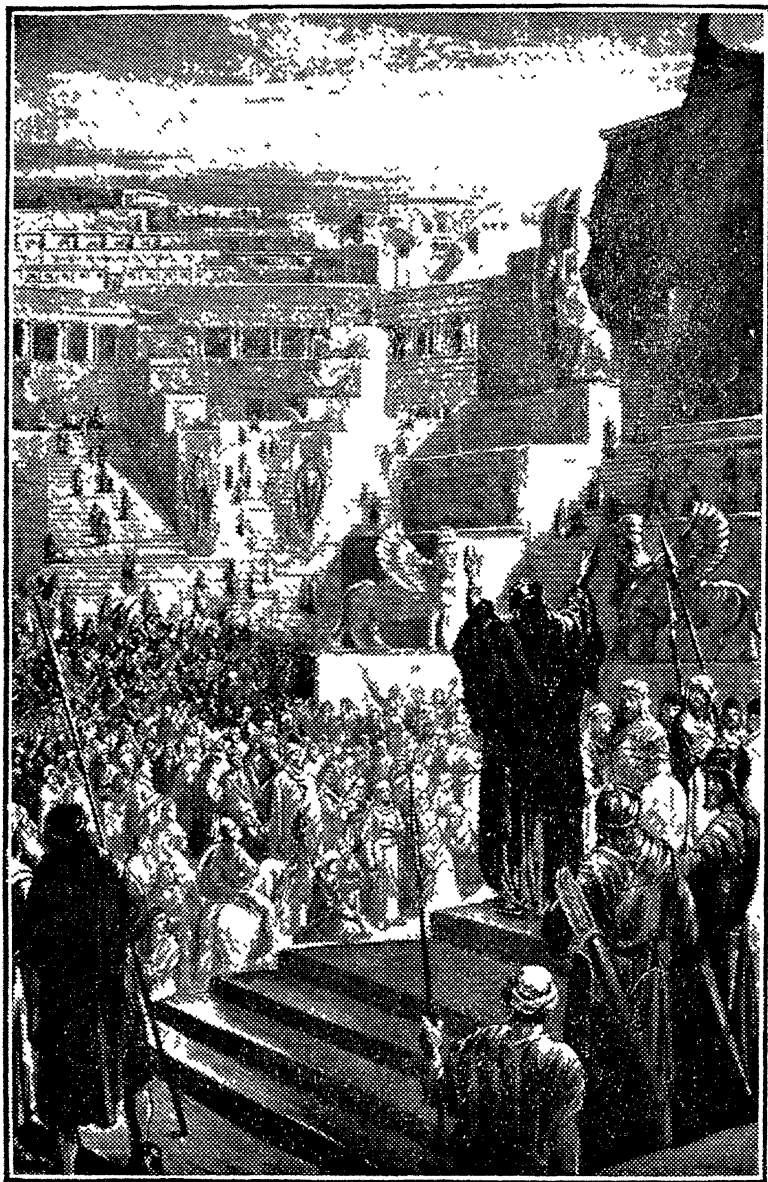
Then the priestly ministry of Christ will close, and the destiny of every soul will be fixed for all eternity. To that time must apply the words spoken by Jesus.

"He that is unjust, let him be unjust still...and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly." Revelation 22: 11, 12.

But now the Saviour, from His place of ministry on high, speaks to all the encouraging exhortation and assurance:

"He that overcometh, the same shall be clothed in white raiment and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3. 5.

To let men on earth know when this judgment work, the cleansing of the sanctuary, began in heaven, the prophetic period of 2,300 years was given. It is of most solemn importance that we know when that period begins and ends. This will be the theme of our next study. We shall find that we are now living in the time of the judgment hour in the court of heaven above.



ARTAXERXES SENDING
THE JEWS TO REBUILD
JERUSALEM, B.C. 457

"From the going forth of the commandment to re-
store and to build Jerusalem unto the Messiah the
Prince shall be seven weeks, and threescore and
two weeks." Dan. 9. 25.



NEHEMIAH, THE KING'S
CUPBEARER

"Send me unto Judah, unto the city of
my father's sepulchres, that I may
build it" Neh 2 5

CHAPTER 16

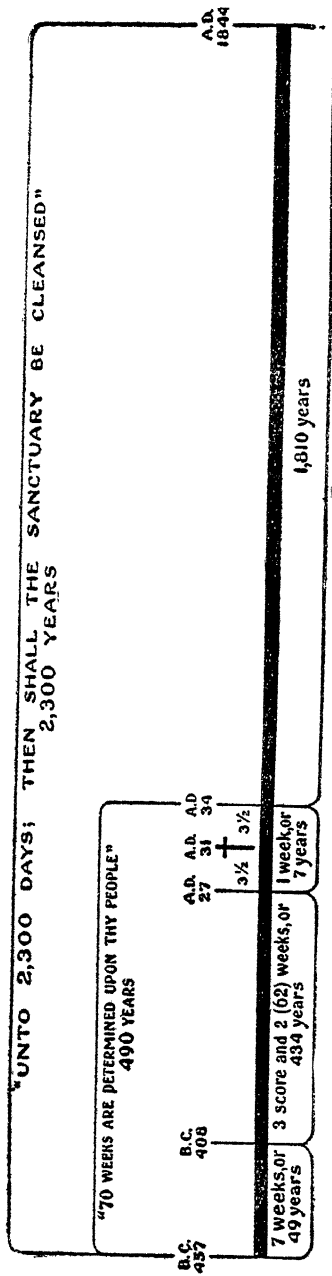
A Wonderful Prophecy Exactly Fulfilled

The God of heaven is infinite in knowledge. He knows the end from the beginning. In the prophecies of the Bible, written in ancient times, He not only made known events to take place in the latter days, but on occasions He has foretold, centuries before, the time when an event would take place. Only God can do this.

The 2,300 Years of Daniel 8: 14

Thus, in the vision given to Daniel the prophet, the long period of 2,300 years was revealed. The end of this long measuring line reaches to the latter days, and marks the time when the great judgment hour begins in heaven.

The cases of all men are to come to judgment in the heavenly court before the end of the world. This must be so, for when the end comes the Lord brings the reward to men according to their works. Therefore before the end,



THE 2300 DAYS

The heavy line represents the full 2300 year-day period, the longest prophetic period in the Bible. Beginning in B.C. 457 when the decree was given to restore and build Jerusalem (Ezra 7 11-26, Dan 9: 25), seven weeks (49 years) are measured off to indicate the time occupied in this work of restoration. These, however, are a part of the sixty-nine weeks (483 years) that were to reach to Messiah, the Anointed One. Christ was anointed in 27 A.D., at His baptism. Matt 3 13-17; Acts 10 38. In the midst of the seventieth week (31 A.D.), Christ was crucified, or "cut off," which marked the time when the sacrifices and oblations of the earthly sanctuary were to cease. Dan. 9: 26, 27. The remaining three and one-half years of this week reach to 34 A.D., or the stoning of Stephen and the great persecution of the church at Jerusalem which followed. Acts 7 59; 8: 1. This marked the close of the seventy weeks, or 490 years, allotted to the Jewish people.

But the seventy weeks are a part of the 2300 days, and as they (the seventy weeks) reach to 34 A.D., the remaining 1810 years of the 2300-day period must reach to 1844, when the work of judgment, or cleansing of the heavenly sanctuary, was to begin. Rev. 14 6, 7. Then special light began to shine upon the whole sanctuary subject, and Christ's mediatorial or priestly work in it.

Four great events, therefore, are located by this great prophetic period,—the first advent, the crucifixion, the rejection of the Jewish people as a nation, and the beginning of the work of final judgment.

every case must be brought in review before the judgment and decided for eternal life or eternal death. As we saw in our last study, this judgment work is the last service of Christ in the heavenly temple or sanctuary, and is called the cleansing of the sanctuary. Of the time when this work begins in heaven, the prophet Daniel wrote; "And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed" Daniel 8: 14.

This is the prophecy of the latter days, for the prophet was told that the vision was for "the time of the end." Verse 17.

In prophecy, a day stands for a year. This time period, therefore, is 2,300 years. When does it begin? If we know this, we can readily tell when it ends, and so may know when the solemn hour of the judgment work begins in the heavenly sanctuary.

The Vision to be Understood

The angel Gabriel was sent to explain the vision of this eighth chapter to the prophet. "Make this man to understand the vision," was the command. Verse 16. The angel began with the history of ancient empires—tracing the course of Medo-Persia, Greece, and Rome; and dealing with the warfare of the Roman power against the truth through long ages. As this sad history was made to pass before the vision of the prophet, he fainted, and the angel ceased without having explained this matter of the 2,300 years. Daniel closed his eighth chapter with the words: "I was astonished at the vision, but none understood it."

But the angel Gabriel had been commanded: "Make this man to understand the vision." So, as was sure to be the case, Gabriel came again later (as recorded in the ninth chapter) with the words: "O Daniel, I am now come forth to give thee skill and understanding...Therefore understand the matter and consider the vision." Daniel 9 22,23.

Now we shall learn about the 2,300 years, the only part of the vision which the angel had not explained before.

The Explanation: The Beginning of the Time Period

First of all, we learn that 490 years of the time was allotted to the Jewish nation, whose capital was Jerusalem. During this time the mercy of God would wait, until they had filled up the measure of their sins by putting to death the Messiah who was to come. The angel said; "Seventy weeks (490 days, or years) are determined (cut off) upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Verse 24.

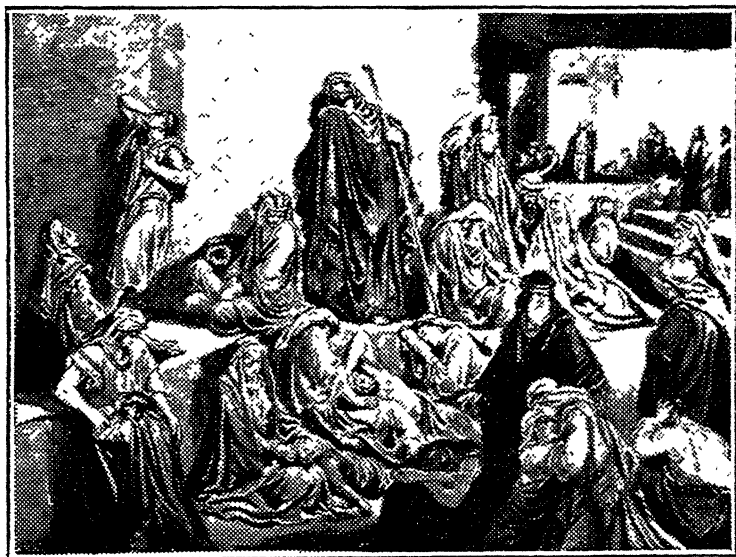
Next, the angel tells when this period of 490 years begins; and this must be the beginning of the 2,300 years as well, for this is what the angel came to explain. The angel said the time was to be counted "From the going forth of the commandment to restore and to build Jerusalem." Verse 25. That marks the beginning of the prophetic periods. Jerusalem was the capital of the Jewish nation. It had long been in ruins and its people were captives in the land of Persia. The commandment to restore and build Jerusalem was issued by Artaxerxes, King of Persia. This decree is recorded in the Bible in the seventh chapter of the book of Ezra. This commandment, we are told, went forth "in the seventh year of Artaxerxes the King." Ezra. 7: 7. This was in the year 457 B. C. This date, 457 B. C., is most important. It is the great starting point of the 490 years and of the 2,300 years. The 490 years were to reach to the days of the Messiah, and the 2,300 years to the beginning of the judgment work in heaven "in the latter days."

The First Part of the Prophecy Fulfilled

First let us see how exactly the prophecy of the seventy weeks, or 490 years was fulfilled. The angel showed that

six-ninths of this seventy weeks, or 483 years, would reach to the Messiah. The prophecy says: "From the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks." Verse 25.

These sixty-nine weeks are 483 days, which in prophecy means 483 years. Beginning from the commandment to

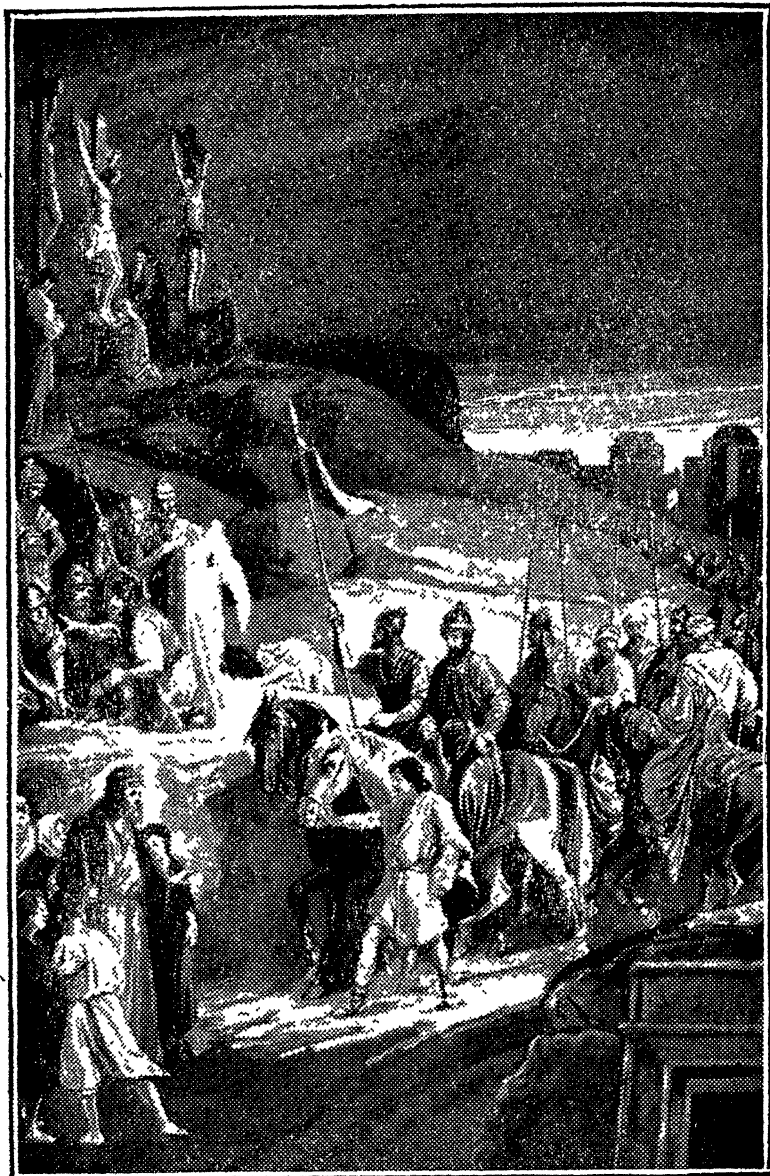


**THE JEWS MOURNING OVER
THE RUINS OF JERUSALEM**

"I went out by night . . . and viewed
the walls of Jerusalem, which were
broken down " Neh 2 13.

restore Jerusalem, in 457 B.C., 483 years were to pass, and then the Messiah would appear. So it came to pass. Counting 483 full years from 457 B.C. brings us to the year A.D. 27. In that year, according to this prophecy, the Messiah was to appear.

We look to the year A.D. 27 and what do we see? In that very year Jesus, the Messiah, came to the baptism of John.



THE CRUCIFIXION
OF CHRIST

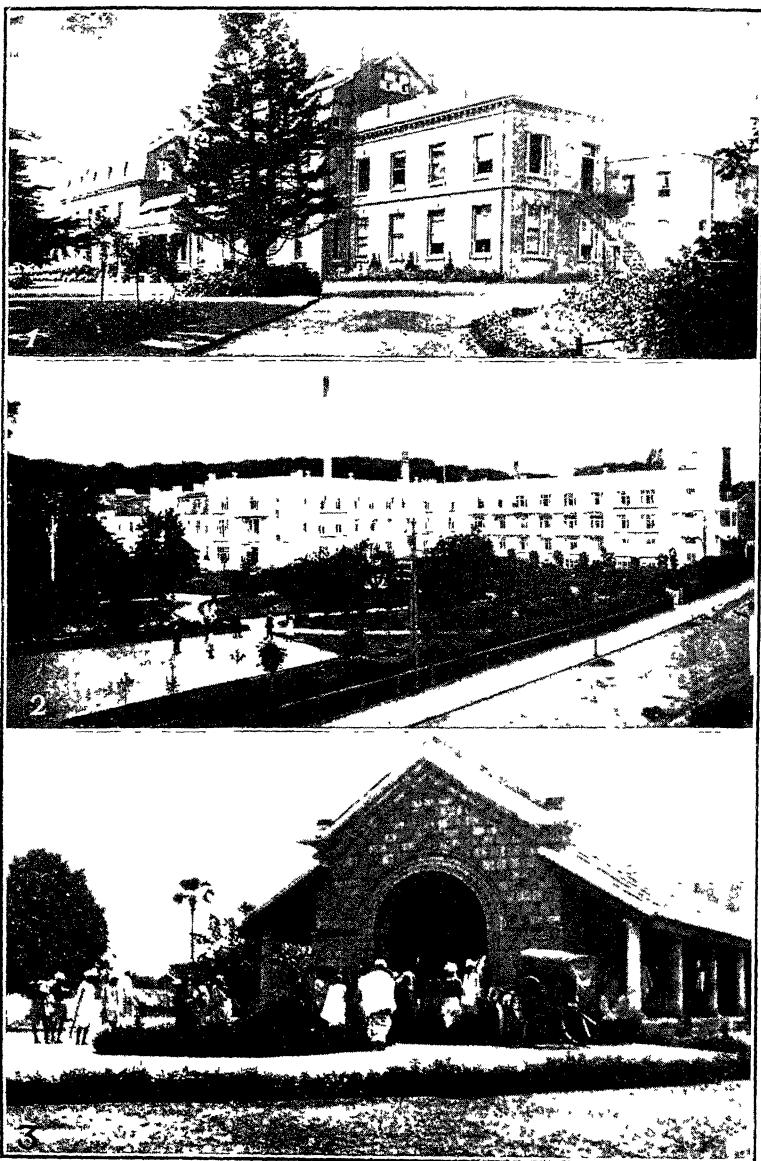
"In the midst of the week He shall cause
the sacrifice, and the oblation to cease."
Dan. 9: 27.

Some Seventh-day Adventist Sanitariums



1. Washington Sanitarium, Washington, D.C., U.S.A. 2. Shanghai Sanitarium, Shanghai, China. 3. River Plate Sanitarium, Argentina, South America

Some Seventh-day Adventist Sanitariums



1. Stanborough Park Sanitarium, Watford, England. 2. Skodsborg Sanitarium, Skodsborg, Denmark. 3 Narsapur Mission Hospital, Narsapur, Kistna Dist, S India.

We read :

"Jesus, when He was baptized, went up straightway out of the water : and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him : and lo a voice from heaven, saying, This is My Beloved Son, in whom I am well pleased." Matt. 3: 16, 17.

"Messiah" means "anointed." Thus Jesus was anointed by the Spirit as the Messiah, and was publicly manifested. John proclaimed, "Behold the Lamb of God, which taketh away the sin of the world." John 1 : 29.

How do we know that this baptism and anointing took place in A.D. 27 ? The Gospel of Luke supplies the historical facts for fixing the year.

"In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate, being governor of Judea." Luke 3. 1-3. Tiberius Cæsar began to reign as associate Emperor of Rome in A.D. 12. This is shown not only by ancient history, but by coins dated in that year, bearing his picture and the title of the Emperor. His fifteenth year therefore, would be A.D. 27. And that year, also, Pontius Pilate was governor of Judea. The history is clear.

Over five centuries before, it was written in the prophecy that 483 years from the commandment to restore Jerusalem would reach to the coming of the Messiah. The 483 years from 457 B.C. run their course to A.D. 27 and lo, the Messiah appears in that very year. The sure word of prophecy was fulfilled. Only the God of heaven could so have foretold the exact time and brought it to pass.

The Great Offering Made for the sins of the World

Thus sixty-nine of that seventy weeks were fulfilled and the Messiah had appeared. One more "week" (seven years) of the full time remained. Of the Messiah's work during this last week of seven years, the prophecy says: "After threescore and two weeks shall Messiah be cut off." Verse 26.



THE RENT VEIL

"The veil of the temple was rent in twain from the top to the bottom."
Mark 15 38.

"In the midst of the week He shall cause the sacrifice and the oblation to cease." Verse 27.

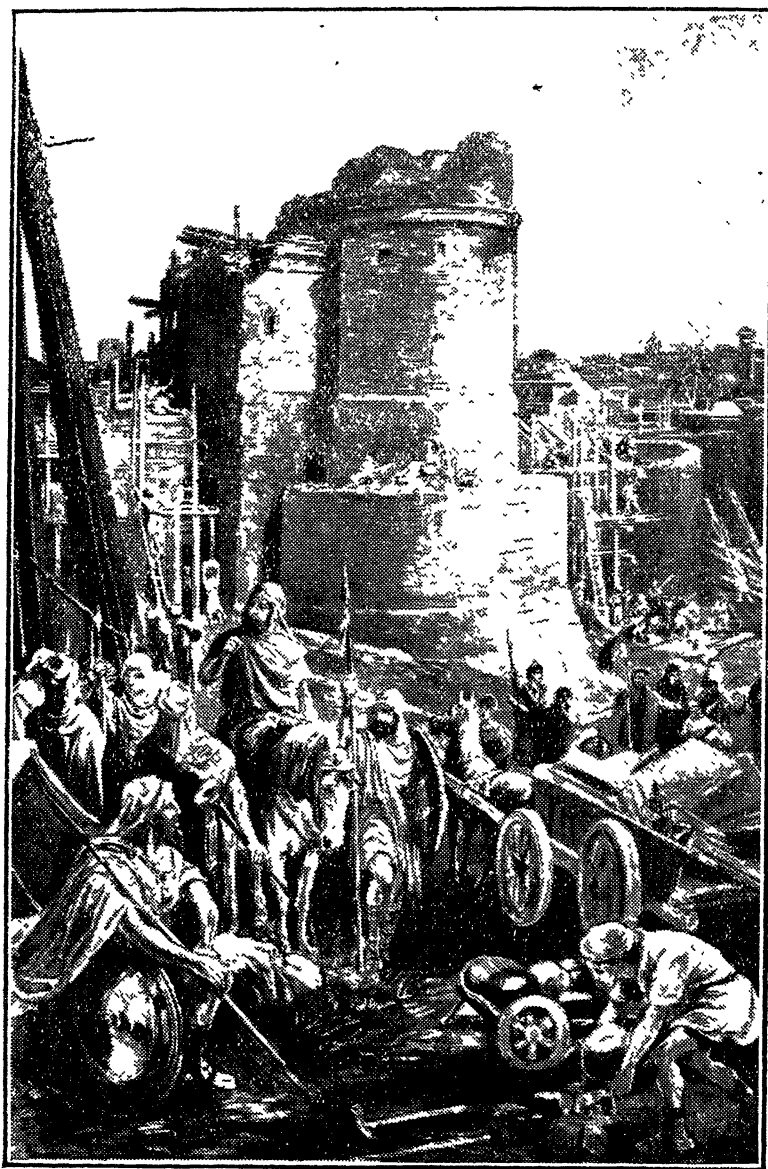
The prophecy said the Messiah would be cut off and cause the sacrifices to cease. With the offering of the great Sacrifice, all the typical offerings of the ancient sanctuary

service ceased to have significance. The veil of the earthly sanctuary in Jerusalem was rent when Jesus, the Messiah, the Lamb of God, expired upon the cross. This rending of the veil of the earthly temple was a sign to all that He had caused, "the sacrifice and the oblation to cease."

After three years and a half of public teaching and ministry to the sick and suffering, "in the midst" of the "week" or seven-year period, Jesus, the Messiah, was lifted up to die on Calvary. For centuries the prophecy had pointed to this supreme hour in the working out of the plan of salvation. Then the time came, the prophecy was fulfilled, and the divine sacrifice.

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53: 5.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3. 16. That gift is for every sinner, and God pleads with all of us to accept it and live. Christ willingly laid down His life for man. Man had broken God's holy law and the penalty was death. Christ took this penalty upon Himself and died that we might live. But death could not hold Him. He was from heaven and had the power of eternal life. Even the Roman commander who stood by as He laid down His life cried out, "Truly this man was the Son of God." And the Roman soldiers guarding His grave saw the angels come down and open the grave. Jesus came forth, a victor over sin and death, able to save all who come to Him. He ascended to heaven, there to be our great high priest in the heavenly sanctuary. To Him, by faith, we may come for the forgiveness of sin and for help and grace. "Him that cometh unto Me," He says, "I will in no wise cast out."



REBUILDING JERUSALEM

"They builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6:14.

Thus at the time foretold by the prophecy, after three-and-a-half years of ministry, "in the midst of the week." Christ was offered. Three-and-a-half years remained to finish out the full "seventy weeks" allotted to the Jewish people. During this time the disciples of Christ preached the way of salvation especially to the Jews. But this witness also was rejected and God's special work for that people ended. The servants of Christ were led to go forth to all nations with the gospel. The period of seventy weeks, allotted to the Jewish nation was ended.

The Ending of the 2,300 Years

It must not be forgotten that the angel was explaining to Daniel the vision and prophecy of the long prophetic period of 2,300 years that was to reach to the cleansing of the sanctuary at the time of the end, the latter days.

These events of the first 490 years of that period were "to seal up the vision and prophecy." Daniel 9:24. The shedding of the blood of the Divine Sacrifice "to make reconciliation for iniquity, and to bring in everlasting righteousness," set Heaven's seal to the vision. As surely as the great Offering had been made, so surely the cleansing of the sanctuary would be accomplished by the ministry of our High Priest in heaven. And the exact fulfilment of the time schedule for this first portion of the prophetic period, set God's seal to the declaration that when the full 2,300 years should run out, the closing ministry of Christ would surely begin in the heavenly sanctuary.

From 457 B.C., when the commandment of Artaxerxes to restore Jerusalem went forth, the measuring line of the 2,300 years reaches to the year A. D. 1844. In that year the time of the prophecy came. Then the cleansing of the sanctuary was to begin in heaven.

The prophet John, in the Revelation, beheld the opening of this last phase of the ministry of Christ in the

most holy place of the temple of God. "The temple of God was opened in heaven," he says, "and there was seen in His temple the ark of His testament." The prophet heard voices saying, "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged." Rev. 11:18,19. That judgment work began with the dead. At the last it must close with the living.

Again we quote Daniel's description of the opening of this judgment work in the most holy place of the heavenly temple. He saw the moving throne of the Almighty, with its wheels of flaming glory, take its position for the final work of our High Priest in the holy of holies above. He says ·

"The Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool. His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him. the judgment was set, and the Books were opened." Daniel 7: 9, 10.

'This was the scene enacted in the heavenly temple when the year 1844 brought the judgment hour. Then began in heaven the work of the investigative judgment, or the cleansing of the heavenly sanctuary, during which the case of every man and woman will come in review before God.

When that work of investigation is finished, the ministry of Christ for sin will end, human probation will close, and our Lord will quickly come as King of kings and Lord of lords, to gather His redeemed, while all sinners will be destroyed by "the brightness of His coming." 2 Thessalonians 2: 8.

We are now living in the time of this judgment work in heaven. The end is at hand. And while the judgment is proceeding in heaven above, the prophecy tells us that a special message is to be preached on earth, calling all men to prepare for the judgment and the coming of the Lord.

HOW SHALL WE STAND?

["He will gather the wheat into His garner, but the chaff He will burn with unquenchable fire."—Luke 3 17]

WHEN Jesus shall gather the nations,
Before Him at last to appear,
Then how shall we stand in the judgment,
When summoned our sentence to hear?

Shall we hear from the lips of the Saviour,
The words "faithful servant, well done,"
Or trembling with fear and with anguish,
Be banished away from His throne?

He will smile when He looks on His children,
And sees on the ransomed His seal;
He will clothe them in heavenly beauty,
As low at His footstool they kneel.

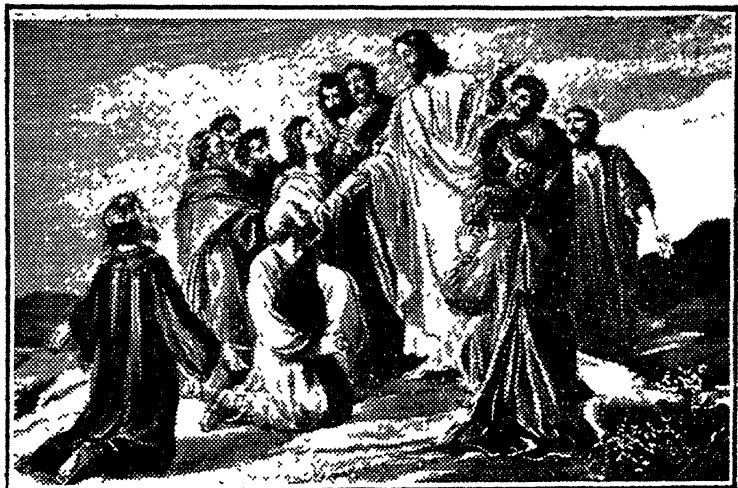
Then let us be watching and waiting,
With lamps burning steady and bright;
When the bridegroom shall call to the wedding
O may we be ready for flight!

Thus living with hearts fixed on heaven,
In patience we wait for the time
When the days of our pilgrimage ended,
We'll bask in the presence divine.



THE THIRD ANGEL'S
MESSAGE

"Here is the patience of the saints here are
they that keep the commandments of God,
and the faith of Jesus " Rev 14. 12.



THE GOSPEL COMMISSION

"Go ye into all the world, and preach the gospel to every creature " Mark 16 15.

CHAPTER 17

A Special Message for Our Day Foretold in Prophecy

GOD knows the end from the beginning. Ages ago He caused His prophets to write in the Bible of things to come. Then when the time came, the events foretold came to pass. Truly, the living God speaks to us in this Book. And He speaks to us of a special message for our day. We are living in the hour of God's judgment. In the temple of God in heaven, as we saw in our preceding study, the judgment has long been in session, passing upon the cases of men, beginning with the dead of past ages. It is Christ's last work as our High Priest in the heavenly temple. When that work is finished, the Lord will come to reward every man according to the findings of the judgment—eternal life to those found worthy, and death to evil-doers.

While this judgment is going on in heaven, the Lord sends a message to all the earth. The prophet John, nineteen hundred years ago, was shown in vision this closing work of the gospel in the earth. This is what He saw :

“I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him ; for the hour of His judgment is come : and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14 : 6,7.

The message that he heard further warned against false worship ; then in the vision the prophet was shown the people obedient to the call of the message. They are described in these words :

“Here are they that keep the comandments of God, and the faith of Jesus.” Verse 12. Like pictures shown one after the other, these scenes must have passed before the vision of the prophet. He saw the coming of the judgment hour, and the rise of this special gospel message ; he heard the message sounding to every nation and people ; and he saw the kind of people doing the work—a people keeping “the commandments of God, and the faith of Jesus.”

Centuries passed after this word was written in the Book, when the flight of time at last brought the hour when the work was to begin—the year 1844. Then it was as we saw in the former study, that the judgment hour began in the heavenly temple. That very year witnessed the rise of the special gospel work which is proclaiming the message of the prophecy to the world. It was in the year 1844 that a group of believers saw clearly from their study of the Bible, that even the Christian world was transgressing one of God’s commandments by keeping the first day of the week, instead of the fourth as God’s Sabbath. They saw that the change

of the Sabbath to the first day was not authorized by God, and that there was no Bible authority for keeping the Sunday, which had come in by the traditions of the Catholic church. Thereupon they began to keep and to teach the true Sabbath of the Lord, the seventh day of the week, made holy and blessed and commanded by God in His holy law. From that small beginning in 1844 has grown the work of the Seventh-day Adventist people, spreading through all the world to-day preaching the doctrine of "the commandments of God and the faith of Jesus."

Again note the fulfilment of prophecy. Nearly two thousand years ago, it was written in the "sure word of prophecy" that when the hour of God's judgment came, a people keeping the commandments of God and the faith of Jesus would rise, and go forth into all the world with the gospel message for the judgment hour. The long prophetic period of 2,300 years (Daniel 8:14) had fixed the year 1844 as the time when the judgment hour would begin, and when the work and people of the prophecy should appear. When 1844 came that people appeared, keeping "the commandments of God, and the faith of Jesus." When the hour struck, the work began. This special gospel work was sent into the world by God in fulfilment of the prophecy.

A Call to be Loyal to God

One other part of this message of Rev. 14 we must still consider: for it warns us against following a power that has led men to disobey the law of God. The message gives us the solemn warning:

"If any man worships the beast and his image, and receives his mark,. . .the same shall drink of the wine of the wrath of God." Verses 9, 10.

The use of a mark, or sign, to designate the divinity worshipped, is common in non-Christian religions. One may see the Hindu returning from the temple with the mark of Vishnu or other Deity freshly painted upon the fore-

head Of the ancient usage, from which this Bible symbol of the "mark" is taken, Dr. John Potter says, in his "Antiquities of Greece."

"Slaves were not only branded with stigmata for a punishment of their offenses, but (which was the common end of these marks) to distinguish them, in case they should desert their masters for which purpose it was common to brand their soldiers; only with this difference, that whereas slaves were commonly stigmatized in their forehead, and with the name of some peculiar character belonging to their masters, soldiers were branded in the hand, and with the name or character of their general After the same manner, it was likewise customary to stigmatize the worshippers and votaries of some of the gods. whence Lucian, speaking of the votaries of the Syrian goddess, affirms, 'They were all branded with certain marks, some in the palms of their hands, and others in their necks: whence it became customary for all the Assyrians thus to stigmatize themselves.' And Theodoret is of opinion that the Jews were forbidden to brand themselves with stigmata [Lev. 19. 28], because the idolaters by that ceremony used to consecrate themselves to their false deities

"The marks used on these occasions were various Sometimes they contained the name of the god, sometimes his particular ensign; such were the thunderbolt of Jupiter, the trident of Neptune, the ivy of Bacchus: whence Ptolemy Philopater was by some nicknamed Gallus, because his body was marked with the figures of the ivy leaves. Or, lastly, they marked themselves with some mystical number, whereby the god's name was described. Thus the sun, which was signified by the number DCVIII, is said to have been represented by these two numeral letters XH (Conf. Martianus Capello). These three ways of stigmatizing are all expressed by St. John in the book of Revelation 'And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.' "

Vol. I, pp. 65, 66, (London, 1728).

What does this mean? We see that in a vision just before (in the 13th chapter) the prophet had been shown the work of a religious power represented by a leopard-like beast. This power (as shown in Rev. 13.2-8) was to speak great words, to persecute the children of God, and to continue that work 1,260 prophetic days, really, years. This is exactly the same work and time that we found described in our study of the "little horn" in the prophecy of Daniel 7. In that study we found that history showed just such a power rising in the Roman Empire in the early centuries of our era. It was the Roman Papacy. That ancient church secured power from governments to enforce its religious

teachings. And it led men away from the Bible as the highest authority in religion, and claimed that it had power and authority to command doctrines not in the Bible. The prophecy of Dan. 7.25 said of it :

“He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.” Dan. 7. 25.

Against the recognition of the assumed authority of this power, or of any other power after its image, to change the law of God, the gospel message of Rev. 14 sounds its solemn warning: “If any man worship the beast and his image, and receive his mark...the same shall drink of the wine of the wrath of God.”

Remember that the prophecy does not use this word “beast” as a term of reproach. The symbol of a beast was anciently used in prophecy and history to represent a country or people, just as in our own day a nation may choose some beast as its symbol. One nation chooses a lion, another an eagle, another a dragon, often putting the picture of the beast chosen upon coins or seals. We are to remember also that the prophecy is dealing with religious systems and not with persons. We are not to judge any man. Men honestly following all the light they have in any religious system are God’s children. It is to them, as well as to all of us, that God in His love sends His messages pointing to the true way, and warning us to turn from every wrong way.

The message speaks of an image or likeness to this power. What is this image? It must be some religious authority or federation of religious society not of the Roman Papacy itself, but adopting the old papal principles and seeking to enforce religion by civil power, just as the Papacy did when it controlled governments. God never coerces the consciences of men. He wants no human force used to drive men into His ways. The gospel of Christ is free; and only

by the free heart and mind can it be received. We are to beware of any society of men that uses its influence to enforce religion by civil laws. Only false religion does this. True religion must be of the heart.

The Mark, or Sign, of Authority

What is the mark or sign of the authority of this power? The Catholic Church sets forth the Sunday institution as the sign or mark of the authority of the church to substitute ecclesiastical tradition and custom for the Word of God. Thus, a Roman Catholic writer, Monsignor Segur, in "Plain talks about the Protestantism of To-day," says:

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday. The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church " *Page 213.*

It was to this change in the Sabbath by tradition, contrary to the plain command of God to keep holy the seventh day, that the famous Council of Trent appealed when it gave Rome's answer to the Reformation cry of "The Bible and the Bible only." The Council had long debated the ground of its answer. The historian says:

"Finally, at the last opening on the eighteenth of January, 1562, their last scruple was set aside; the archbishop of Rheggio made a speech in which he openly declared that tradition stood above Scripture. The authority of the church could therefore not be bound to the authority of the Scriptures, because the church had changed Sabbath into Sunday, not by the command of Christ, but by its own authority. With this, to be sure, the last illusion was destroyed, and it was declared that tradition does not signify antiquity, but continual inspiration."—*Dr. J. H. Holtzman, 'Canon and Tradition,' p. 263.*

Again, Keenan's "Doctrinal Catechism," a Roman Catholic work, says:

"*Question.*—Have you any other way of proving that the church has power to institute festivals or precept?

"*Answer.*—Had she not such power, she could not have done that in which all modern religionists agree with her, .. she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day of the week, for which there is no Scriptural authority." *Page 174.*

The prophecy of Daniel declared that this power would "think" to change the times and laws of the Most High, and the change of the Sabbath from the seventh day commanded by God to the first day, Sunday, is set forth by the Catholic Church itself, as the mark of the church's authority above the written law of the Most High.

Most remarkable of all, Protestant organizations are defending the unscriptural observance of the humanly established first-day sabbath in contradiction to the law of God, which declares that "the seventh day is the Sabbath of the Lord thy God." And these organizations, in denial of the Protestant principle of religious liberty, are seeking power to enforce Sunday observance by civil law. But this is to make a very image to the Roman Papacy—a church using the power of the state to enforce religious observance.

It was all foretold in the prophetic word. The prophet was shown (Rev. 13. 11-17) this likeness or image to the Papacy—ecclesiastical organizations not of the Papacy itself, but following papal principles in this matter—seeking to compel men to receive the mark of the papal apostasy.

Against the workings of both the Papacy and this image to the Papacy, the last message of the "everlasting gospel" lifts its warning cry:

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God."

It is the time of the judgment hour, when God was to lift up the standard of truths long trodden underfoot. In the heavenly sanctuary Christ's closing judgment work is going forward, preparatory to His coming in consuming glory to end the reign of sin. On earth the Lord is sending the last gospel message to men, warning against sin and error, and calling all men to worship God, and to keep "the commandments of God, and the faith of Jesus."

The Sign of Jehovah's Authority

God also has His sign, or mark. He bases His claims to supreme authority upon the fact of His creative power. As Creator, He has all authority and power. The Bible says:

"The Lord is the true God, He is the living God, and an everlasting king. . . The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jeremiah 10 : 10-12.

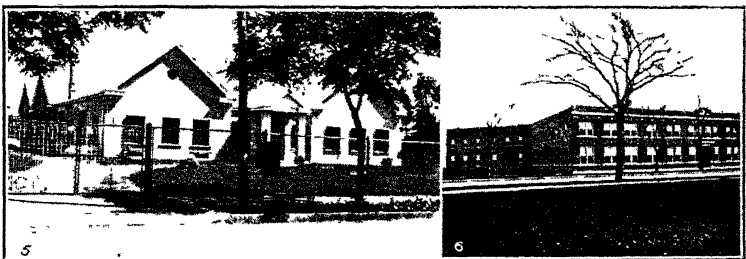
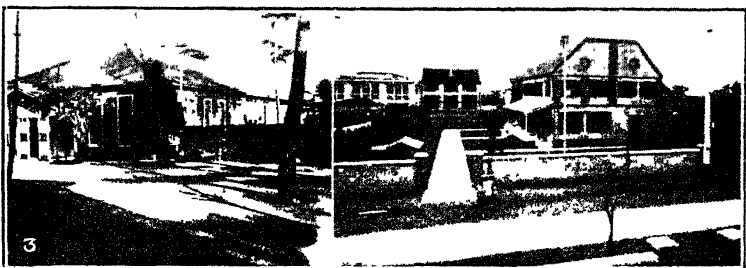
And the divinely established memorial of this creative power is the holy Sabbath, His appointed day of rest. The Sabbath is the mark, or sign of the true God. He says: "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezek. 20: 20.

On the one side is the sign or mark of departure from the law of God, on the other the sign of loyalty to God.

The test that came to Pilate comes anew to men as Christ's message presses for acceptance. "What shall I do then with Jesus?" asked the Roman governor—and yielded to popular clamour. His fatal decision in the time of testing warns us to decide for Christ and for the word of His salvation now, in this hour of God's judgment.

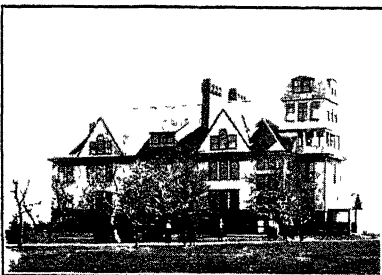
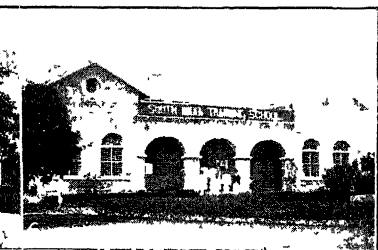
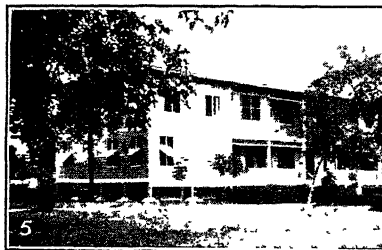
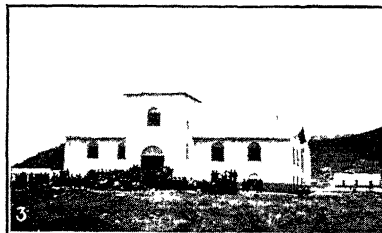
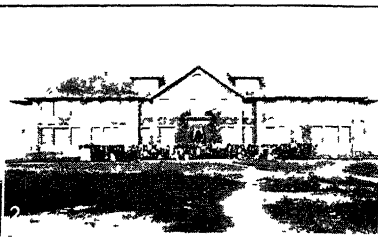
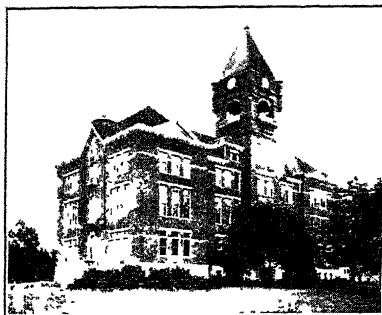
We need to know God and to know that He is our God. The Sabbath is His sign by which to know Him. When He created the world and man in six days, the Bible says that He rested on the seventh day. That is how that the week of seven days came, which men still follow counting time. This seventh day, on which God rested, He made holy. God gave it to man as the day of rest and worship; and it is still His holy day. It points us to the great truth that God is our Creator who made heaven and earth. If man

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had always kept the Sabbath, they would never have forgotten the true God or turned to idols. Now the message calls to all men, in these last days: "Fear God, and give glory to Him for the hour of His judgment is come: and worship Him that made heaven and earth."

In times past some have unknowingly followed tradition and kept the first day as the Sabbath instead of the seventh. Others have never before heard about God's appointment of a day of rest and worship. The Lord holds no man accountable for light that he did not have. Of the past we may say with Paul, the great apostle to the nations, as he spoke to the idol worshippers of Greece: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent; because He hath appointed a day, in the which He will judge the world in righteousness." Acts 17:30, 31.

Now with this long appointed "hour of God's judgment" already come in our day, God is sending to every nation and tongue and people a special message, calling all to have faith in Jesus, the Saviour of sinners, who only can give us power to keep God's commandments. Without divine help no one can hope to pass the examination of the judgment. The Bible says:

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" Ecclesiastes 12:13, 14.

Truly we all need a great High Priest, even Jesus Christ, to forgive our sins and cleanse our hearts from every secret evil, and to plead for us when our names are brought before God in the judgment. So God, in love and mercy, sends the message of the judgment hour to all peoples.

This message of Rev. 14:6-14 is to-day spreading into all the world. Every year thousands of new voices join in telling it. Printing presses are printing it in many languages. Schools and colleges in every continent are educating thousands of Sabbath-keeping youth, keeping before them as the highest aim in life, the hastening of this special message to all the world. Sanitariums in many lands, while training medical missionary evangelists, are at the same time ministering to the sick, and teaching the principles of Bible health and temperance. The movement necessarily emphasizes every principle of "the everlasting gospel," while pressing upon all the solemn issue that loyalty to Christ now means to turn from unscriptural tradition and custom to the commandments of God and the faith of Jesus. However ancient the custom of observing Sunday, it is but an innovation, setting aside the Word of God and the example of Jesus Christ. As St. Cyprian said: "Usage without truth is only an antiquated error." The clear light of Holy Scripture now calls the believer away from the path of error to the way of light.

"The older error is, it is the worse,
Continuation may provoke a curse;
If the Dark Age obscured our fathers' sight,
Must their sons shut their eyes against the light?"

—Bishop Ken.

In times past Christian believers have been unwittingly following the lead of the Papacy in this matter. The Lord holds no man accountable for light that he did not have. Reformation is a progressive work. Of the past we may say with Paul:

"The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world in righteousness." Acts 17: 30, 31.

Now, with this "hour of God's judgment" already come, the entire covering of papal tradition is to be torn aside, and

when Jesus comes in glory, in every land will be found believers having the faith and keeping the commandments of God.

All this was shown to the prophet centuries ago—the coming of the judgment hour, and the rise of the special gospel work, carrying the last message to every nation and people.

The prophet saw it in vision nearly two thousand years ago. We see it fulfilling before our eyes to-day. But it is not enough to see it; we must have a part in it and be a part of it.

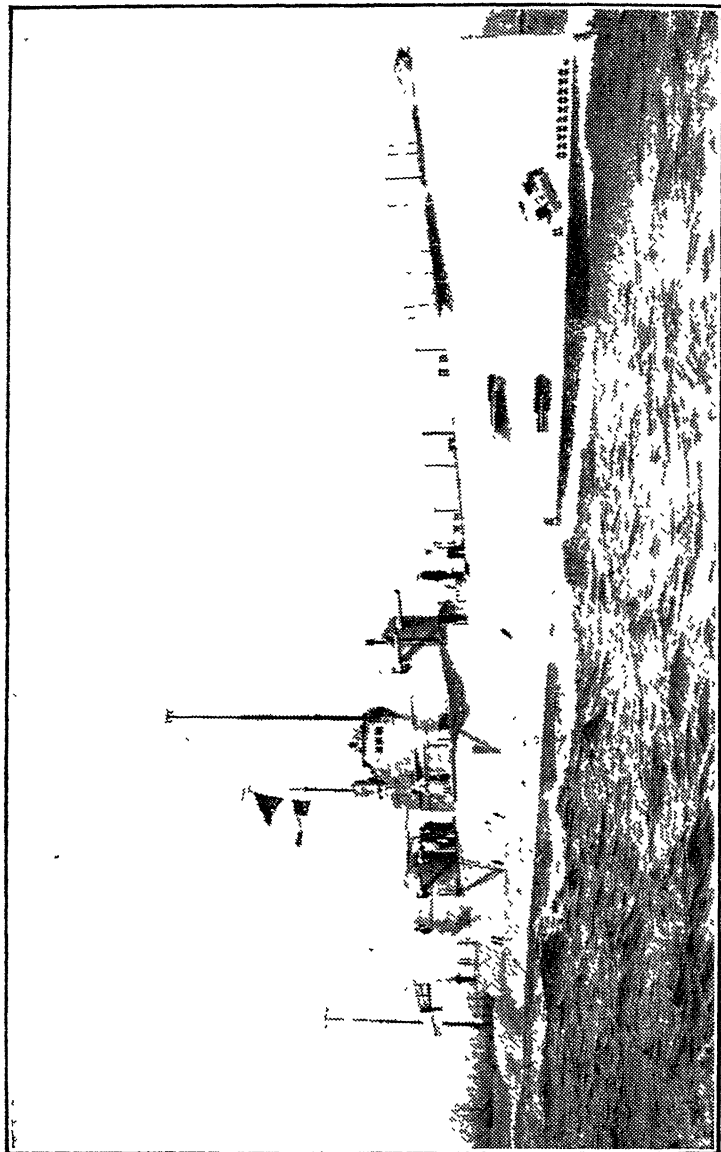
WEIGHED AND WANTING

[“Thou art weighed in the balances, and art found wanting.”—Dan 5. 27.]

When the Judge shall weigh our motives,
For eternal gain or loss,
Shall we stand as gold before Him?
Or as vile and worthless dross?

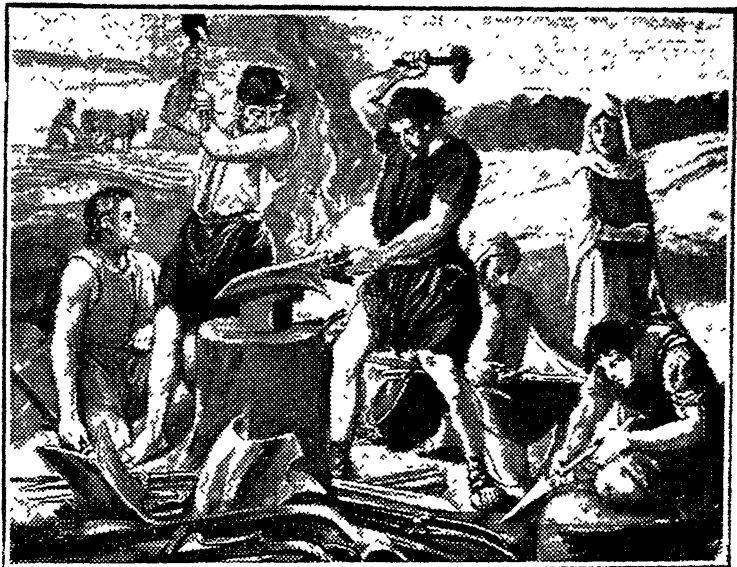
Shall we hear the glad words spoken:
“Faithful servant,” and “Well done,”
Or the dread and awful sentence,
“Thou art wanting,” sinful one?

Shall we heed the Spirit’s pleading,
While for mercy we may call,
Or delay till God’s handwriting
Seals the final doom of all?



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THE ARMING OF THE NATIONS

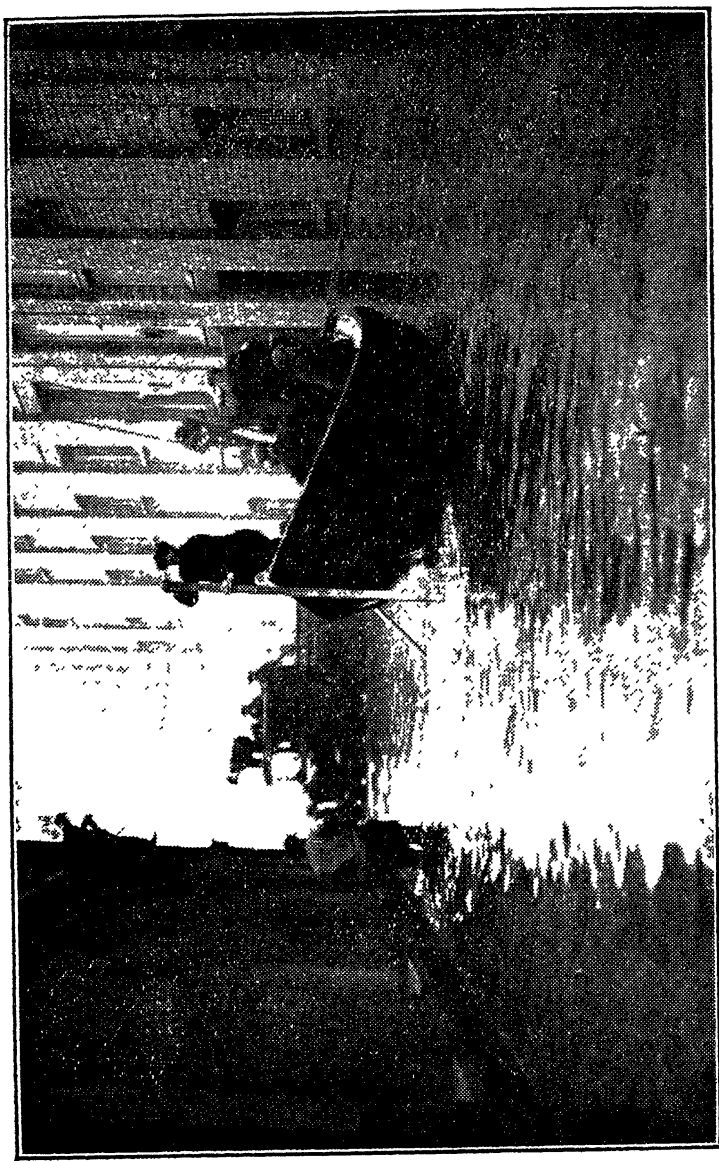
"Prepare war...beat your plow-hares into swords, and your pruning hooks into spears" Joel 3. 9, 10.

CHAPTER 18

A Storm-Tossed World Adrift

THIS is a momentous age. The Great War is some years in the past, and the nations of the world have turned to the pursuits of peace; but the world is still like a tinder box, which a casual match may fire. The world desires peace, and all are seeking it; but the interests of nations are so intricately knit together, and yet in many respects are so conflicting and the problems confronting the world's diplomats are so numerous and delicate, that none can tell when the horror of armed conflict will again flash up, involving both the Eastern and the Western Hemispheres.

The present age seems to be an era of flux. There is a tendency upon the part of multitudes to depart from standards which have been tested and found sound and true. Conservatism is in some quarters giving way to radicalism.



TOPICAL PRESS

LONDON FLOOD DISASTER

Rescuing wharfingers from premises at Rotherhithe

Anarchy and disintegration appear in some parts of the world to be making headway, in spite of all efforts to hold them in check. Repeated and organized efforts are being made to overthrow fundamental principles upon which governments are founded.

Religious elements as well as other forces are seeking control of government. Persistent attempts are being made to establish religion by law, which, of course, means a turning away from the principles of religious liberty and reversion to the idea of church and state union, with the church in control of the state, and with resulting persecution and distress.

In the religious world there has also arisen a new school of thought, which denies the inspiration and accuracy of the Scriptures, rejects the deity of Christ, the Genesis record of the world's creation, the fall of man in Eden, and many other cardinal Christian doctrines. Evolutionary and Darwinian ideas have been sapping the spiritual life of both instructors and students in many colleges, until ministers are being graduated by theological institutions who have but little faith either in the Bible as a whole, or in Christ as a divine being and Saviour from sin.

The phenomena occurring in the physical world around us likewise present an unusual picture. The last few years have witnessed, in addition to the greatest war in all history, the most terrible famines, the greatest floods, such as occurred on the lower Mississippi valley, beginning in April, 1927, in England, and in India. This is truly a remarkable age; its events are of thrilling interest and solemn meaning.

The World's Greatest Famines

God declares in Ezekiel 14:13, that the staff of bread shall be broken, and He will send a famine upon the land which shall "cut off man and beast." How strikingly has



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A remarkable air view of flooded Arkansas City and its environments when the Mississippi opened a huge crevasse above the city. Note the encampments of refugees on the levees and houses floating about in the current swirl. The water in parts of the city was from 15 to 20 feet deep.

this divine edict met its fulfilment in some of the great famines of the last few years. Citing this Scripture from Ezekiel, D. M. Panton, an English clergyman, in a pamphlet, "Four Sore Judgments," speaks as follows of some of the famine visitations of recent years :

"Here is a summary from the London *Times* (December 15, 1920) of the Chinese famine. 'The population now totally destitute in Chihli is 6,000,000, in Shantung, 2,500,000, in Honan, 3,500,000, in Shensi, 1,000,000, in Shansi, 500,000,—a total of 13,500,000.' How many of these actually perished will never be known.

"The Russian famine, following half a year later, is said to be the greatest the world has ever seen. A thousand people were dying of starvation daily in Petrograd alone (London *Times*, January 15, 1922). We are watching one of the hugest phenomena of history—'a spectacle' (says the London *Times*, August 5, 1921) 'that is apocalyptic in its awful suggestion of collapse. 'Never in the history of the world,' says the Archbishop of Canterbury, 'has a condition of things existed comparable to the ghastly death by famine of whole millions of men, women, and children.' Dr. Nansen says. 'The famine is beyond all doubt the most appalling that has ever happened in the recorded history of man.' "

The great Chinese famine of 1928 was likewise a most devastating scourge.

The World's Greatest Pestilence

Another of God's great judgments is pestilence. Following the Great War the world was visited by a pestilence in severity and extent such as was never witnessed before. The very air itself seemed tainted with disease. Of this Mr. Panton says :

"In 1918 the medical correspondent of the London *Times* (December 18, 1918) said. 'Six million persons have perished of influenza and pneumonia during the last twelve weeks. Business has been interfered with in every country of the world, and enormous losses in trade have been suffered. This plague is five times more deadly than war, never since the Black Death has such a plague swept over the face of the world.' It broke out mysteriously in ships two thousand miles from land, and no country in the world succeeded in eluding its grip. In South Africa it took a toll of human life greater than three wars had done, and in India, 4,933,133 deaths occurred within a few months; whole villages were wiped out. The ultimate mortality reached six million, and the total world mortality was not less than twelve million."



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MOUNT VESUVIUS ACTIVE

A flaming crater of Vesuvius

We are not yet far enough removed from the influenza pestilence to forget its fearful ravages. In too many homes are found to-day the vacant chair and the cherished mementoes of the one who was suddenly called by death. The terrible visitation undoubtedly will be followed by many more in the days to come. The psalmist declares that there shall be terror by night; that pestilence shall walk in darkness, and destruction shall waste at noonday. But in the fearful days before us, God has promised to be a fortress to His people, and to afford a secret place for their abiding. The ninety-first psalm was written for such a time as this.

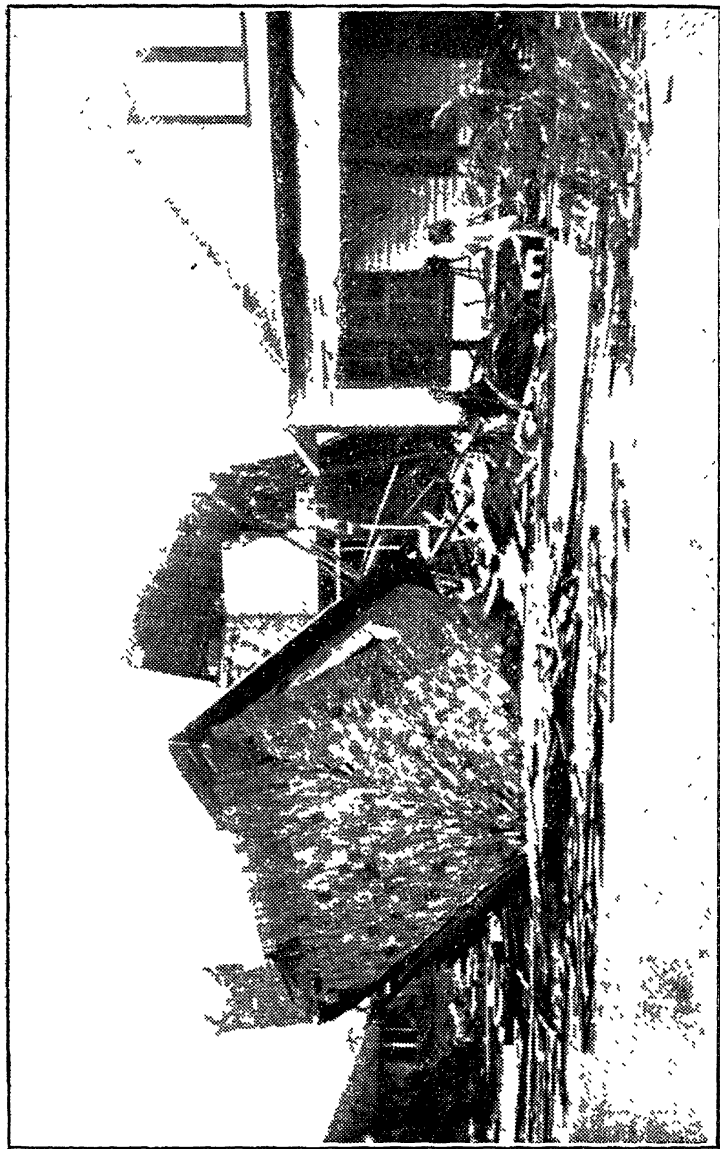
The World's Greatest Earthquake

We are told by the apostle that the heavens and the earth "shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed." Heb. 1:11,12. We believe with all our heart that the growing intensity of earthquakes indicates the aging of this old earth. They are but the agonizing groans indicating the approaching death agony.

Following the terrible Chinese and Russian famines of which we have already spoken, there was witnessed one of the greatest earthquakes of all history. We quote again from the pamphlet, "Four Sore Judgments: "

"In December, 1920, an earthquake occurred in China which literally shook the globe. The principal shock fell on an area of 15,000 square miles, and vast landslides engulfed numbers that will never be known, wiping out whole villages and towns under falling hills. The official Chinese report, issued six months after, recorded (though probably with gross exaggeration) a million deaths. and even foreign computations, which put the number as at least two hundred thousand, rank this earthquake as the most destructive (up to then) in the history of the world "

And now to the earthquakes of the past has been added the terrible cataclysm of Japan, which swept into eternity in the twinkling of an eye hundreds of thousands of human beings, and wrought destruction and devastation to the



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THE FLORIDA TORNADO

Part of the terrific damage done by the Florida Tornado.

populous cities of Tokio and Yokohama, aggregating untold millions of pounds.

From A. D. 577 to 1923 there were thirty-one notable earthquakes which destroyed human lives to the number of 1,328,000, not including upwards of 300,000 lives lost in the destruction of Tokio and Yokohama, September 1, 1923.

The World's Greatest War

Another great judgment which was to be visited upon the world was war. The ten years beginning with 1914 recorded the greatest fulfilment of this prediction of all history. Regarding this sore judgment of the sword, we quote a somewhat lengthy but valuable comparison from Mr. Hooper, American editor of the *Encyclopædia Britannica* :

"In his widely read autobiography (written before 1906) the historian Henry Adams recorded his fear that modern civilization was developing and bringing into play an amount of 'force' so great as to endanger the very institutions it was meant to serve. It remained for the decade 1911-21 to demonstrate how great this danger really was. The World War was more deadly than any other, because more force could be exerted for destructive purposes. The figures of the loss of life in the world war are deeply impressive. *More deaths occurred in this war than in all the previous wars for more than one hundred years.* The huge armies, greater than the world had ever seen or dreamed, were themselves aggregations of force whose strength was maintained by a continued outpouring of all the energy the nation could muster. Every source of energy or force was systematically brought into service so as to increase the impact and driving strength of the armies in the field, and it is not surprising that the resulting collision was of a magnitude unequalled .

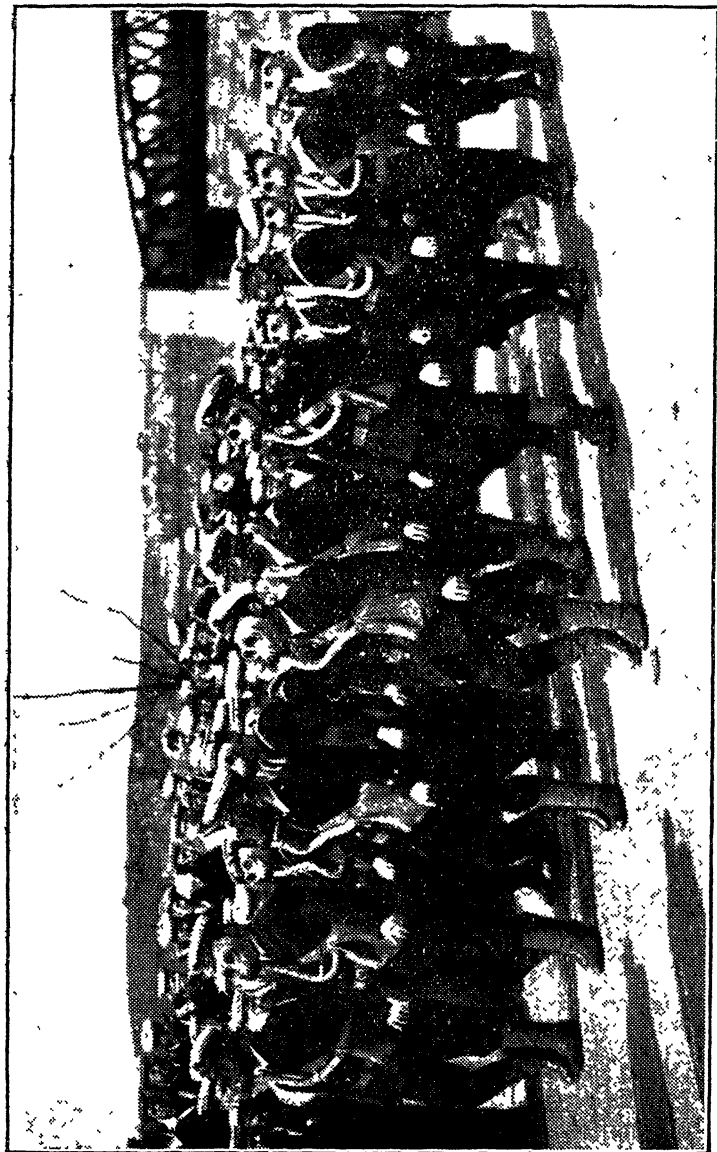
"Total War Costs for all Countries

"The direct money costs of the World War, 1914-1918 (excluding pensions, devastations, etc.) were nearly eight and a half times the cost of all wars from 1790 to 1910.

"What the World has Spent on War

1790-1910	£4,500,000,000
Fourteen major wars, covering 120 years	
1911-1921	£37,200,000,000
One war, lasting four and a quarter years	

"In the four and a quarter years, 1914-1918, war costs were nearly eight and a half times what they had been in the 120 years, 1790 to 1910, though the



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OLYMPIA TRIALS, DISPLAY AT
ROYAL BARRACKS, DEVONPORT

Men of the Anti-gas school equipped with gas masks and apparatus marching in the parade.

wars of these years were many and long, including the wars of the French Revolution, the Napoleonic wars, the Mexican War, the Crimean War, Indian Mutiny, the Schleswig-Holstein War, the American Civil War, the Austro-Prussian War, the Franco-Prussian War, the Russian-Turkish War, the Chinese-Japanese War, the Spanish-American War, the Boer War, the Russian-Japanese War. The average annual rate of expenditure during the World War was 220 times as great as during the preceding century; about nine billions of pounds against less than one billion.

"The direct cost of the World War—£37,200,000,000— was greater than the pre-war national wealth of Germany, Great Britain, and Austria-Hungary combined.

"DEATHS IN WAR

1790-1910	6,000,000
1911-1921	10,000,000

"In all the wars from 1790 to 1910, the total deaths were but little more than half those in the ten years from 1911 to 1921."

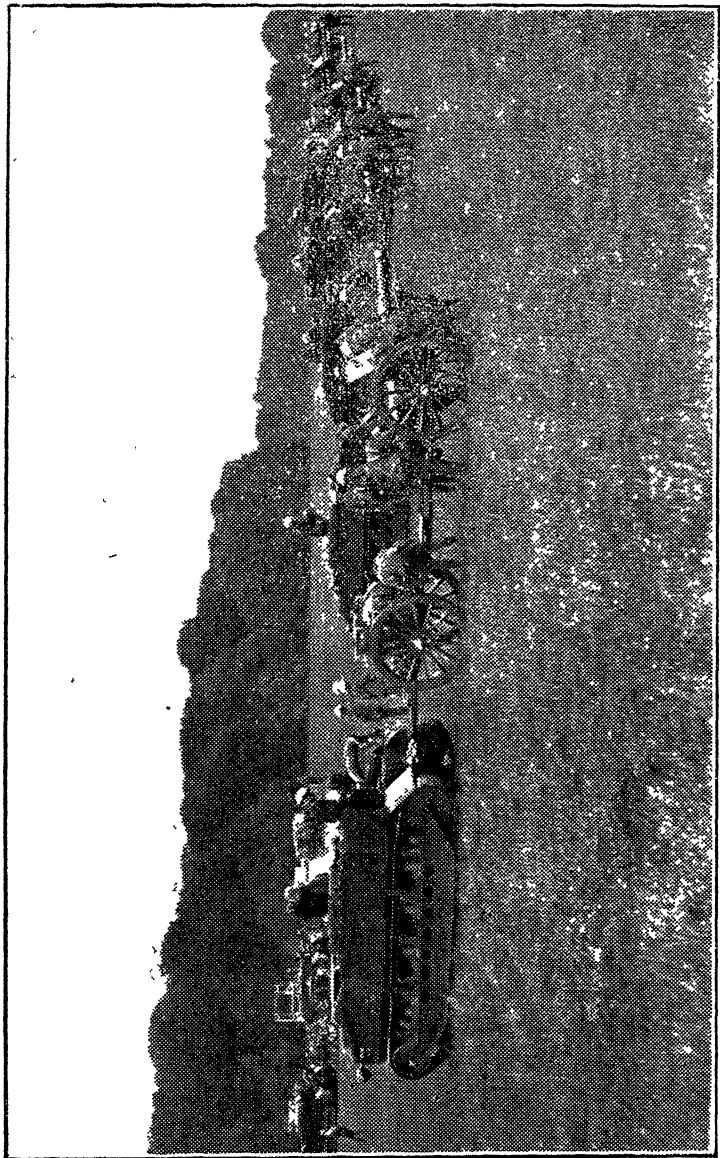
A Significant Period

In the history of the human family, certain periods stand out in bold relief because of their marked accomplishments, or the great changes which they bring. We have the noted age of Athens; the Augustan era in Roman history; the period of the Renaissance; the Elizabethan Age in England; the era of the Revolutionary and Napoleonic wars. During these periods the world witnessed many changes—changes which have vitally affected the human family ever since. But the last ten or fifteen years have been the most eventful period known to human history. Declares Mr. David Lloyd George:

"There are times in history when the world spins so leisurely along its destined course that it seems for centuries to be at a standstill. There are also times when it runs along at a giddy pace, covering the track of centuries in a year. These are the times we are living in now."

Comparing the decade from 1911 to 1921 with important eras of the past, the following statement by Mr. Franklin H. Hooper, American editor of the *Encyclopædia Britannica*, in a brochure entitled, "The Great Decade," is most pertinent:

"To these great eras we must now add the wonderful decade 1911-21, which will go down in history as the greatest of all, easily surpassing any



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MEMBERS OF PARLIAMENT WATCH
TANKS AT WORK

Demonstration before Members of both houses at Ludgershall, Salisbury Plain, of tanks, armoured cars and caterpillars, etc. which are being developed by the British army.

previous period in the extent of the transformation it has witnessed and in the superlative character of its achievements.

"First of all, it is noteworthy that the great epochs of the past extended over relatively long periods of time. Very few are less than fifty years long, and most extended over one hundred or more years. In times past the march of events was extremely slow, and no man living before the present century could expect to see many changes of importance during his own lifetime. That a scant ten years could change the whole face of the world, not merely politically, but in nearly every branch of human endeavour, would have been regarded as a wildly fantastic dream.

"A Decade Greater Than Any Century

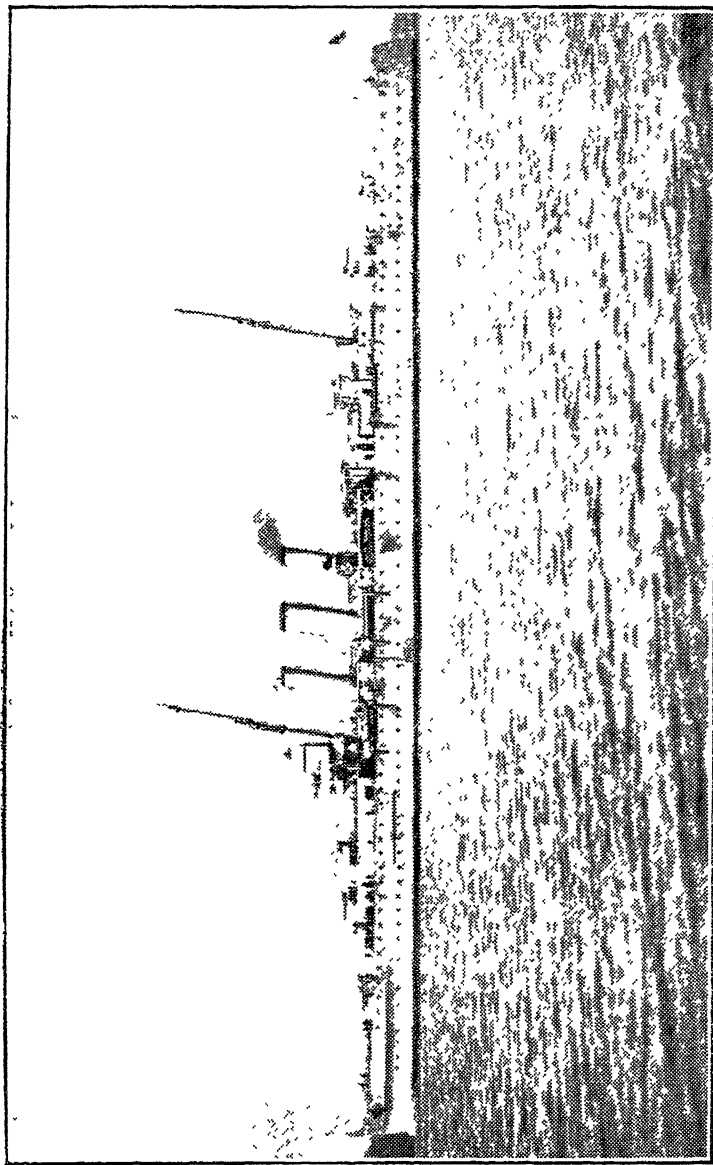
"The decade 1911-21 has proved that such a dream could be a sober reality. During these ten years we have witnessed an acceleration of events and changes, a kind of 'speeding up' of history, that has been absolutely without parallel in the history of the world. The result is that this wonderful decade constitutes an epoch beside which previous great eras, even those covering the longest periods of time, sink into relative insignificance. This is true not merely because a great war, in itself without precedent, has convulsed the world; it is true also because in every phase of human life and activity the forces that make for change, for progress, for achievement, have been acting with an explosive, volcanic energy for which there is no comparison in all history. If, for example, all the armies that fought in what used to be called 'the fifteen decisive battles of the world,' could be gathered together, they would not equal in number the men who took part in a single campaign in the recent World War. More coal, more petroleum, and more iron ore were mined in the brief decade 1911-21 than in the whole nineteenth century.

"In 1911 the total debt of all nations was in the neighbourhood of £ 8,000,000,000 : in the succeeding ten years it had increased nearly tenfold, the estimated total in 1921 being between £70,000,000,000 and £80,000,000,000. No other period ever witnessed the use of credit on so enormous a scale, and it may be said that the history of finance both in public and private, during the last ten years, presents changes of greater magnitude and of a more spectacular character than in all the previous periods.

"Finally, this period has witnessed political changes that taken together must be regarded as the greatest revolution in history. The essence of this revolution is the final defeat of the monarchical principle; for, practically speaking, there are no monarchies left.

"The End of Autocracy

"In 1911 there were approximately forty hereditary rulers in Europe; during the decade 1911-21 this number was reduced to sixteen. Those that remained were constitutional monarchs. Not an autocratic ruler was left. Three imperial dynasties—the Romanoff of Russia, the Hohenzollern of Germany and the Hapsburg of Austria-Hungary—had been deposed. Coincident with the



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CRUISER LEAVES ON TRIAL

H M S Devonshire leaving Plymouth Sound.

overthrow of monarchs came the establishment of at least nine new governments, eight of them republics. Poland, Czechoslovakia, Esthonia, Georgia, Finland, Latvia, Azerbaijan (in Asia), Lithuania and Jugoslavia."

Notwithstanding the signing of numerous peace treaties, men continue to talk of the next war as something that is inevitable. As recently as October 26, 1928, Mr. Arthur Brisbane, said to be the most highly paid editorial writer in the world, published this in a number of papers for which he writes :

"In the big war, when airplanes raided London and Paris, the inhabitants were warned by the noise of the engines. They will not be warned in the next war, for the device is known making an airplane engine absolutely noiseless

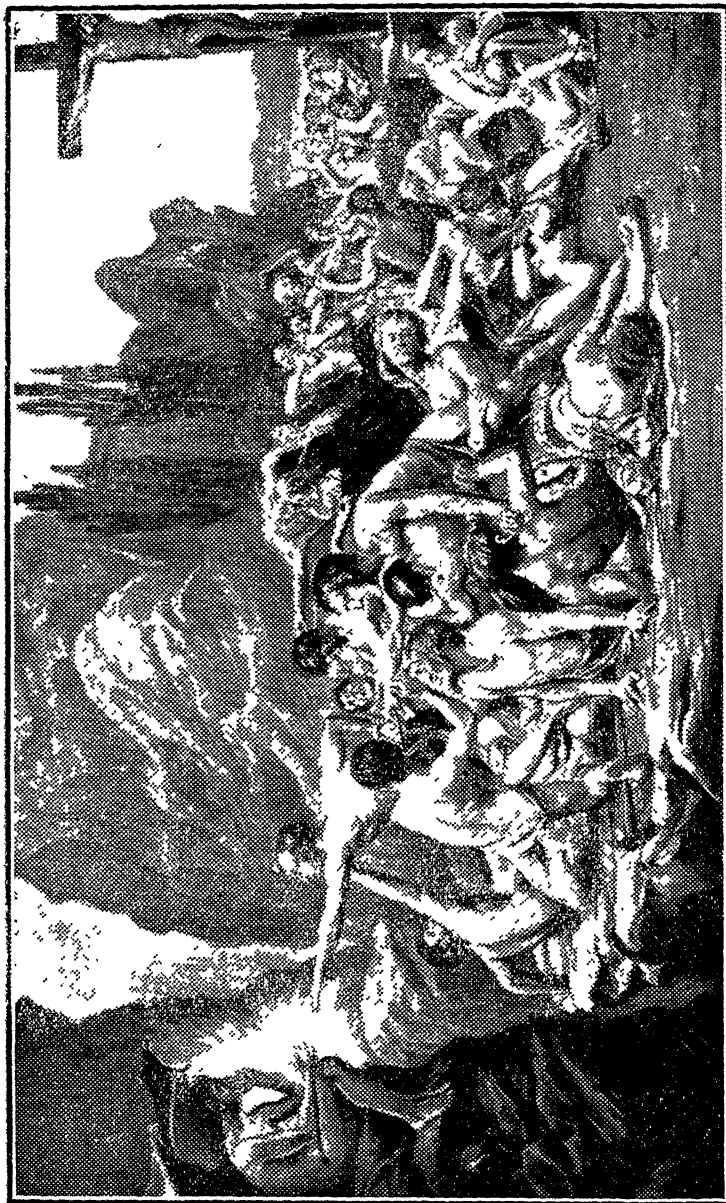
"Dr. Carlen's invention costing only £4/-, creates an 'air vacuum' deadening the engine sound completely. Next, some one will eliminate the noise of the propeller.

"In the next war you will know that airplanes are attacking your city only when bombs explode in streets or on roofs, and gas begins to do its work."

A SHELTER IN THE TIME OF STORM.

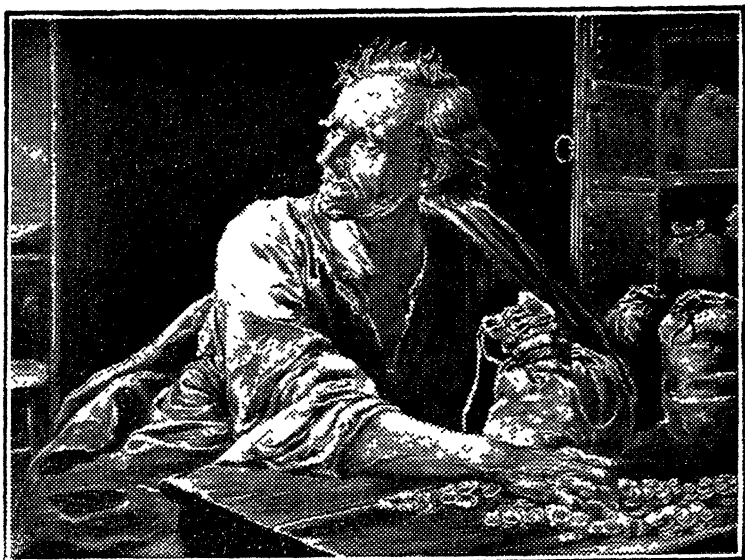
THE Lord's our Rock, in Him we hide,
A shelter in the time of storm,
Secure whatever may betide,
A shelter in the time of storm.

A shade by day, defence by night,
A shelter in the time of storm,
No fears alarm, no foes affright,
A shelter in the time of storm.



SATAN OFFERS GOLD, AND THE WORLD
STAMPEDES TO ITS DESTRUCTION

"Go to now, ye rich men, weep and howl for your
miseries that shall come upon you." James 5: 1



THE MISER

"Ye have heaped treasure together for the last days." James 5 3.

CHAPTER 19

The Meaning of Present-day Conditions

"THERE SHALL BE SIGNS . . . UPON THE EARTH"

FROM the specific signs in the heavens, which were to herald the coming of the latter days and awaken the church to look for its coming Lord, our Saviour's prophecy passed on to designate certain general conditions in the world which were to continue until the great day of God comes :

"There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21 : 25-27.

Among the developments here foretold, and which contribute to the "distress of nations, with perplexity," we may list the following.

1. Political Unrest—the Arming of the Nations

Following on closely with the signs in the heavens, there appears also the awakening to national aspirations and rivalries in Europe, out of which has grown the arming of the nations. The beginning of the modern race of armaments may be dated from those stirring and eventful years of 1830 to 1848. We have seen the resources of the soil and the inventive genius of man devoted to preparations for war on a scale never before thought of. The prophet Joel foretold these conditions in the last days :

"Proclaim ye this among the Gentiles : prepare war, wake up the mighty men, let all the men of war draw near ; let them come up ; beat your plowshares into swords, and your pruning hooks into spears : let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about : thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat : for there will I sit to judge all the heathen round about." Joel 3 : 9-12.

Another prophecy forewarns of the "peace and safety" cry that is to be heard as the end draws near. We are told that many people in the last days will be saying that swords are to be beaten into ploughshares, and that the nations will cease from war (Isa. 2 : 3, 4) ; but the actual conditions are repeatedly described in prophecy as warlike and perilous. Thus the revelator saw the closing days :

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and

great; and shouldst destroy them which destroy the earth." Rev. 11: 18.

What we see then among the nations proclaims the approaching end.

2. Signs in the Social World

A New Testament prophecy of the latter days says .

"In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Tim. 3: 1-4.

The "perilous times" have come, when, as never before, the world is pleasure mad.

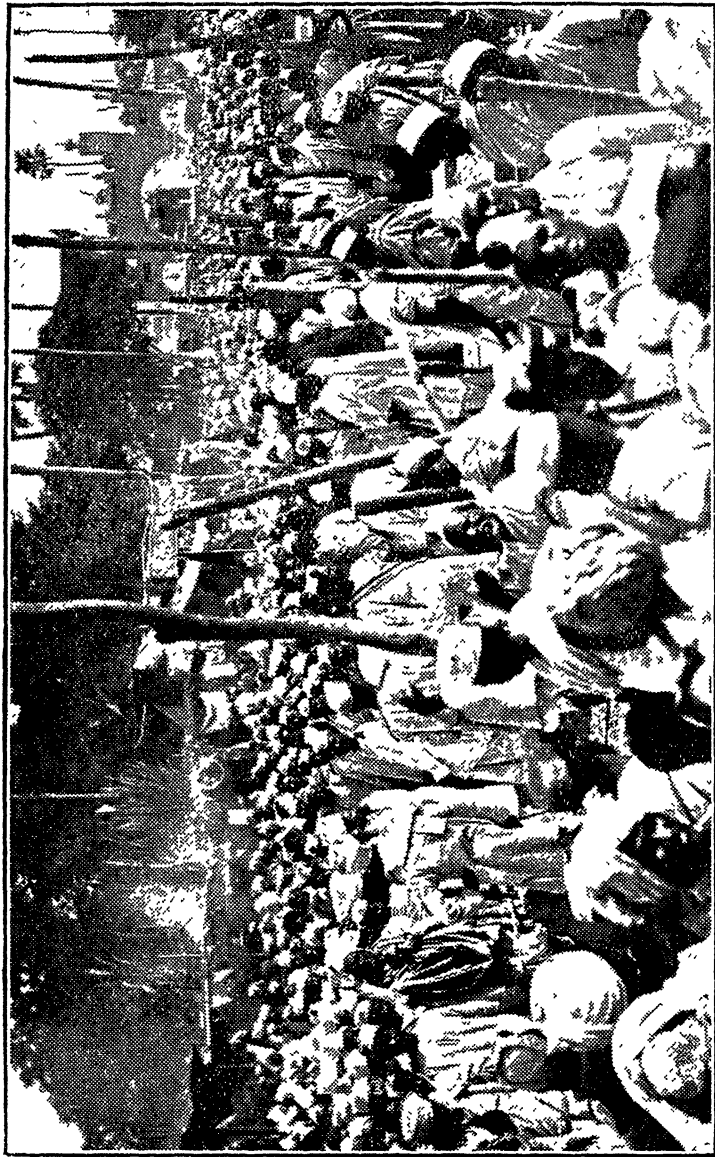
"Unrestrained passion for pleasure," said M. Comte, editor of the French *Relevement Social*, writing just before the European war, is bringing a terrible train of evils into modern society. Along with it he put "the hunt for money without regard for means," adding:

"This is the theme which manufacturers, business men, men in the public administration, continually harp on with ever the same conviction and ever the same wealth of proof.

"The note is ever the same, and the conclusion indetical *Nous sommes perdus!* [We are lost!]"—Quoted in record of *Christian Work*, July, 1914.

Many agencies for social and temperance reform are rendering the greatest human service; but for lost humanity the only hope is Christ, the divine Saviour. With an urgency born of the last call, His gospel is sounding to a world on the verge of eternity. Yet with divine love longing to save, the world sweeps on, less and less mindful of eternal interests. Christ's prophecy foretold it as it is:

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew



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38th INDIAN NATIONAL CONGRESS
AT GAYA

Scene outside the entrance to the Congress where the mob rushed through the barriers and gained admittance to the Congress Tent.

not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39.

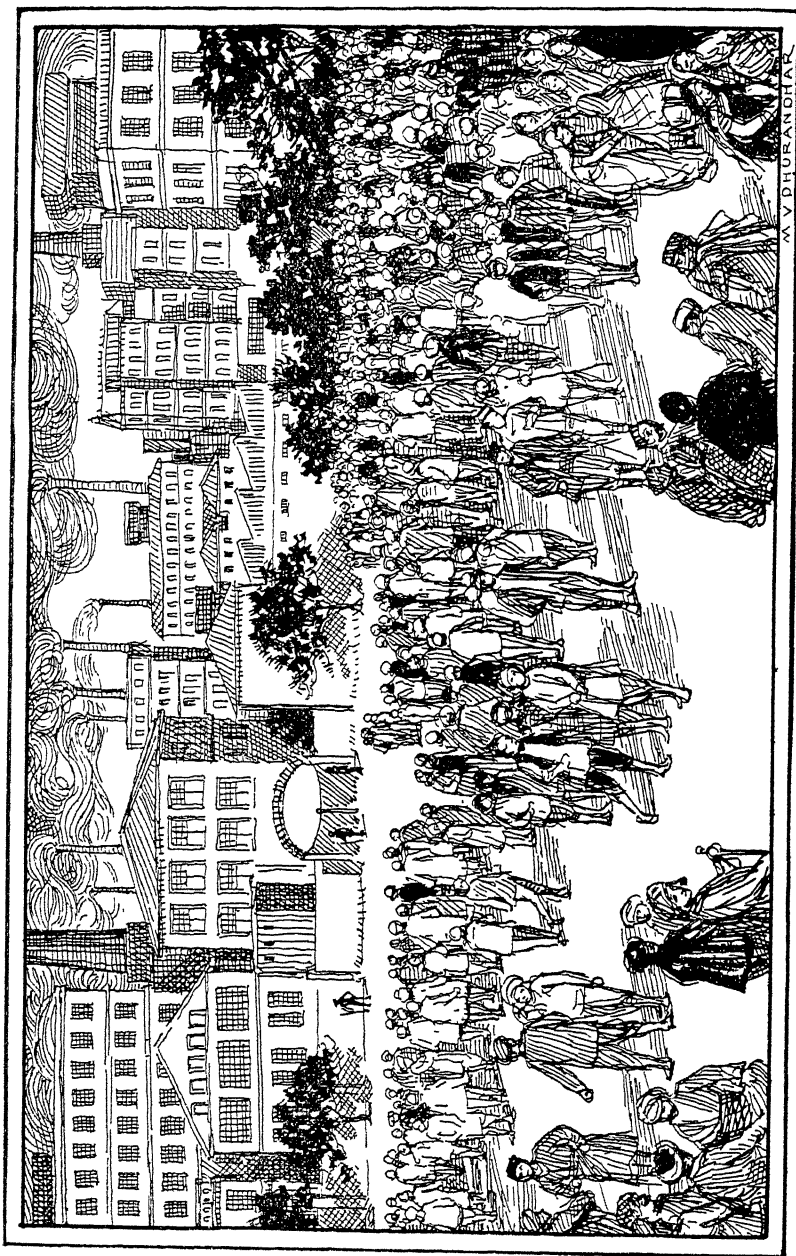
Who can look out upon mankind to-day without the conviction that this Scripture is being fulfilled? The drift is strong toward the world and away from God; but we are bidden to watch and pray, lest the coming day find us unprepared.

3. Signs in the Industrial World

Industrial conditions to-day add their contribution to the "distress of nations, with perplexity." Through the word of prophecy the Lord long ago foretold these conditions, with a warning to the careless rich, and a warning to the labourer and the poor, not to be drawn into contention over the things of this world, for the Judge is at the door. The prophecy, it will be seen, refers specifically to latter-day conditions.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." James 5: 1-9.



LABOUR UNEAST

MA V DHURANDHAR

There is no need to argue that the issues with which the prophecy deals are pressing upon the world with ever-increasing perplexity. We quote but two statements, by men not engaged in agitation, but calmly and thoughtfully setting down the signs of the times.

The late Lord Avebury (Sir John Lubbock) wrote a few years ago in the *Review of Internationalism* :

"The religion of Europe is not Christianity, but the worship of the god of war. . . . Unless something is done, the condition of the poor in Europe will grow worse and worse. It is no use shutting our eyes. Revolution may not come soon, not probably in our time, but come it will, and as sure as fate there will be an explosion such as the world has never seen."

Of the rapid growth of discontent and its propaganda Mr. Frederick Townsend Martin, of New York, wrote:

"Fifty years ago there was scarcely a voice of protest, indeed, there was hardly anything to protest against. Twenty-five years ago the protest was clear and distinct, and we understood it. Ten years ago the protest found expression in a dozen weekly publications, but to-day the protest is circulated not by hundreds or thousands of printed copies of books, pamphlets, magazines, and newspapers, but actually by the million.

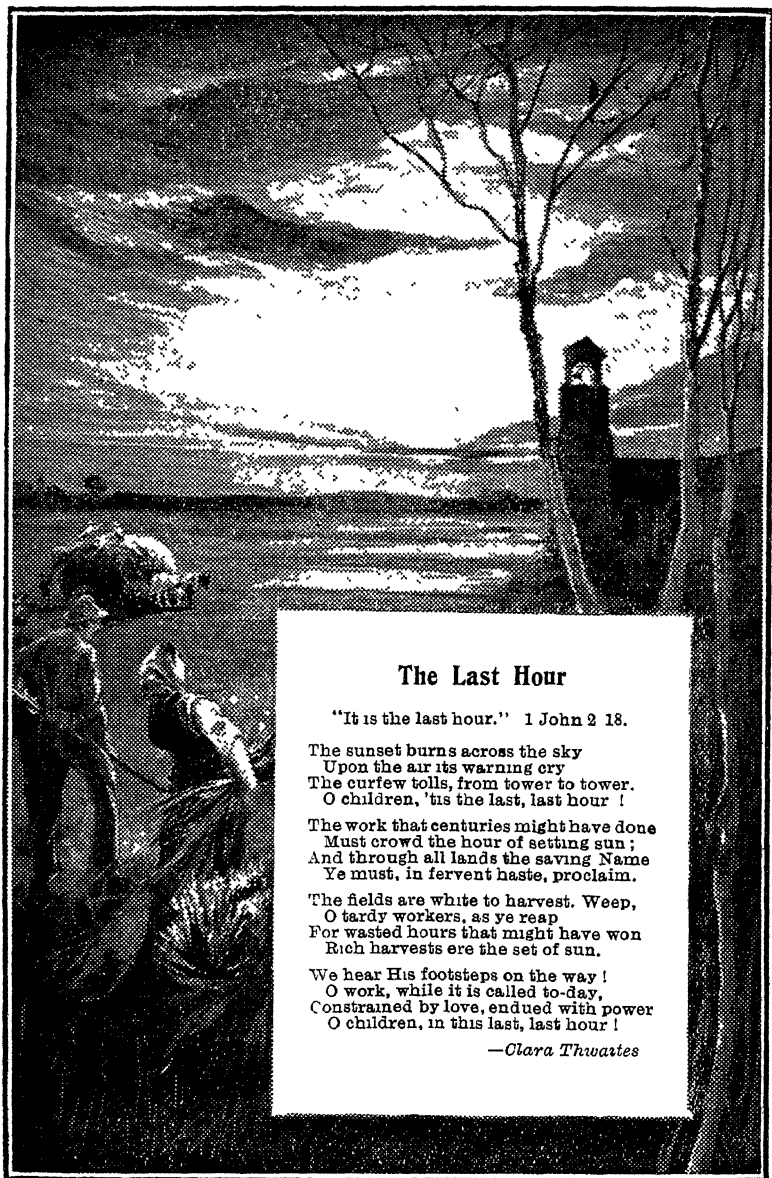
"This propaganda of protest has its daily papers that are distinctive and published for that purpose, and that purpose only. It has its magazines and tens of thousands of weekly papers. Only a fool sneers at such a volume of publicity as that. . . .

"The warnings that hundreds of us are uttering may be ignored. The squandering may go on, the vulgar bacchanalia may be prolonged, the poor may have to writhe under the iron heel of the iron lord—the dance of death may go on until society's E string snaps, and then the Vesuvius of the underworld will belch forth its lava of death and destruction"—*Hearst's Magazine*, September, 1913.

Thus hearts grow faint "for looking after those things which are coming on the earth." But while the increasing "distress of nations, with perplexity," abounds, the Lord sends the steadying, assuring message that soon Christ will come to end the reign of sin and strife. He would have His children keep the gospel light glowing, and wait patiently for Him.

4. The Great Missionary Movement

The Saviour's prophecy of the signs of His second coming place the work of world evangelization as the culminating



The Last Hour

"It is the last hour." 1 John 2 18.

The sunset burns across the sky
Upon the air its warning cry
The curfew tolls, from tower to tower.
O children, 'tis the last, last hour !

The work that centuries might have done
Must crowd the hour of setting sun ;
And through all lands the saving Name
Ye must, in fervent haste, proclaim.

The fields are white to harvest. Weep,
O tardy workers, as ye reap
For wasted hours that might have won
Rich harvests ere the set of sun.

We hear His footsteps on the way !
O work, while it is called to-day,
Constrained by love, endued with power
O children, in this last, last hour !

—Clara Thwaites

sign. This in itself is a joyful token of the approaching end, a bright signal of hope in a suffering world. He said:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

Before the end, the light of the gospel was to shine into every dark corner of the earth. True to the sure word of prophecy, when the latter days began,—“the time of the end,”—there sprang up the great movement of modern missions which has been one of the leading characteristics of the last century. Here are a few facts showing the missionary developments of a single century:

“In 1800 the foreign missionary societies numbered seven. In 1900 they numbered over 500.

“In 1800 the income of seven societies amounted to about £10,000. In 1900 the income was over £3,000,000.

“In 1800 the number of native communicants enrolled in Protestant mission churches was 7,000. In 1900 there were 1,500,000 native communicants.

“1800 the adherents of Protestant churches in heathen lands were estimated at 15,000. In 1900 they numbered 3,500,000.

“In 1800 only one-fifth of the human family had the Bible in languages they could read. In 1900 nine-tenths of the people of the world had the Word of God in languages and dialects known to them.”

Since 1900 the missionary movement has remarkably increased in extent and activity. It is estimated that now there are about 22,000 foreign missionaries in the fields, with many thousands of trained native evangelists and helpers.

The prophecy is fulfilling before our eyes. It is not the conversion of the world that Christ's words foretold, but the evangelization of the world; and when all the world has heard the gospel of the kingdom, “then shall the end come.”

Another prophecy—that of Rev. 14: 6-14—shows that the closing phase of this world-wide missionary movement is to be the proclamation of the special gospel message of preparation for the coming of the Lord, calling all men to worship God and keep His commandments, and warning them



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THE ATLANTIC OCEAN FLOWN BY A WOMAN

Miss Earhart alighting from the plane at the base on arrival at Southampton

against following the traditions of men that make void the Word of God.

With the coming of this generation there has come just such a message, in the rise and progress of the advent movement, the burden of the message being expressed in the very language of the prophecy—"Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14: 7. And the movement is spreading rapidly "to every nation, and kindred, and tongue, and people." Thus in vision the prophet on Patmos heard the message given; and when its warning cry had reached all nations, he saw Christ coming in the clouds of heaven to reap the harvest of the earth.

"Even at the Doors"

Of the beginning of the special signs of the last days, Christ said:

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28.

But of the time when these signs should all be seen full filled or in process of fulfilment, the Saviour said:

"Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away." Matt 24: 32-35.

In this generation we see these things. All about us the signsh ave appeared. We know, then, by the word that shall not pass away, that the generation has at last appeared that is to see the Saviour coming in power and great glory. "Of that day and hour knoweth no man," but we may know "that it is near, even at the doors"—the day for which the saints of God have hoped through all the ages.



CHRIST COMING IN GLORY

"The Son of man shall come in His Glory, and all the holyangels with Him." Matt. 25 : 31.



JOHN IN VISION

‘Write the things which thou hast seen,
and the things which are, and the things
which shall be hereafter.’ Rev. 1:19.

CHAPTER 20

The Second Coming of Christ

“Unto them that look for Him shall He appear the second time without sin unto salvation.” Hebrews 9:28.

This second coming of Christ, like His first coming, has been the theme of divine prophecy from the beginning.

The Promise of His Coming

As iniquity first began to abound in the earth, God sent a message to men, declaring that Christ’s coming in glory would end the reign of sin :

“Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all.” Jude 14, 15.

The promise of Christ’s coming was the hope of those who knew God in earliest times. One man of ancient time, named Job, suffered great trials. But in his dark hour of trial his heart clung to the promise, and he was kept from despair :

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth...whom I shall see for myself, and mine eyes shall behold, and not another." Job 19: 25-27.

The prophets of later times were unceasingly moved upon to talk of the glory of that coming, of events preceding it, and of the preparation for it.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence." "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him." Isaiah 62: 6, 11.

The message of His coming is to be heralded to the ends of the earth; for it is "good tidings of great joy" to every one who will receive it. On that last night with His disciples before the crucifixion, when His heart was sorrowful even unto death, as the burden of all our iniquities was about to be laid upon Him, Christ's love for His own made precious to Him the thought of His second coming to gather them home at last, safe from all sin and trouble; and He said:

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

The Manner of His Coming

Christ's second coming is to be visible to all the world. There is to be nothing secret or mystical about it. The revelator says:

“Behold, He cometh with clouds ; and every eye shall see Him.” Rev. 1 : 7.

Christ Himself described the scene to His disciples as it will appear to the eyes of all :

“As the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be.” Matt. 24 : 27. “Then shall they see the Son of man coming in the clouds with great power and glory.” Mark 15 : 26.

The heavens will open, the earth quake, the trump of God resound, and such glory as mortal eye has never seen will burst upon the world when He comes as King of kings and Lord of lords.

As the redeemed see Him who was crucified for them coming in glory, they will cry, “Lo, this is our God ; we have waited for Him, and He will save us : this is the Lord ; we have waited for Him, we will be glad and rejoice in His salvation.” Isaiah 25 : 9.

But that day will be a day of darkness as well as of light. The unready, the unrepentant, will realize too late that in rejecting Christ’s pardon and love and sacrifice, they have rejected the only means by which they might have been prepared to meet the coming King, before whose face no sin can endure. “Every eye shall see Him,” the apostle says, and describes the terror of that day to the unprepared :

“The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb : for the great day of His wrath is come ; and who shall be able to stand ? Rev. 6 : 15, 17.



THE GREAT BATTLE OF ARMAGEDDON

The whole world involved in the last great clash of nations.
"The nations were angry, and Thy wrath is come." Rev. II. 18.

The scenes of that great day are so beyond human comprehension that it is difficult to realize that such a time is actually before us.

The Purpose of His Coming

The Scriptures make very clear the purpose of Christ's second coming, and the events of that great day. It has been the hope of the children of God through all the ages ; for then the gift of everlasting life is to be bestowed. When Paul, the apostle, was about to die for the faith of Christ he wrote :

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day · and not to me only, but unto all them also that love His appearing." 2 Timothy 4 : 6-8.

Christ's second coming is the grand climax of the plan of salvation. Not till then are the children of God ushered into the eternal kingdom. Then the crowns of life are bestowed, and the saved all go together into the city. Of the ancient believers who have died, it is written :

"These all, having obtained a good report through faith, received not the promise : God having provided some better thing for us, that they without us should not be made perfect." Hebrews 11 : 39, 40.

What a glorious day it will be when the ransomed of all the ages, march in together through the gates into the city.

It is to take His children to their eternal home that Christ comes the second time. This was His promise to the disciples :

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you

unto Myself; that where I am, there ye may be also.”
John 14 : 2, 3.

How He Will Appear

Some of the scenes of the last day are described by the prophets :

“The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.” Rev. 6:14.

Then bursts upon the world the glory of our Saviour’s coming :

“Then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet.” Matthew 24: 30, 31.

“I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap : for the time is come for Thee to reap : for the harvest of the earth is ripe.” Rev. 14: 14, 15.

The Resurrection of the Just, and the Translation of the Living Righteous

The time to reap has come, and the wheat is gathered at last into the garner of the Lord :

“We shall not all sleep, but we shall all be changed, in a moment, in a twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” 1 Cor. 15: 51, 52.

“He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.” Matthew 24: 31.

"This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:15-18.

The righteous dead are raised to life as the trump of God sounds and the voice of the Archangel calls to His sleeping saints, and the living righteous are transformed from mortality to immortality. Then all together, with the escort of the angels, they follow the Saviour to the heavenly mansions that He has prepared in the city of God.

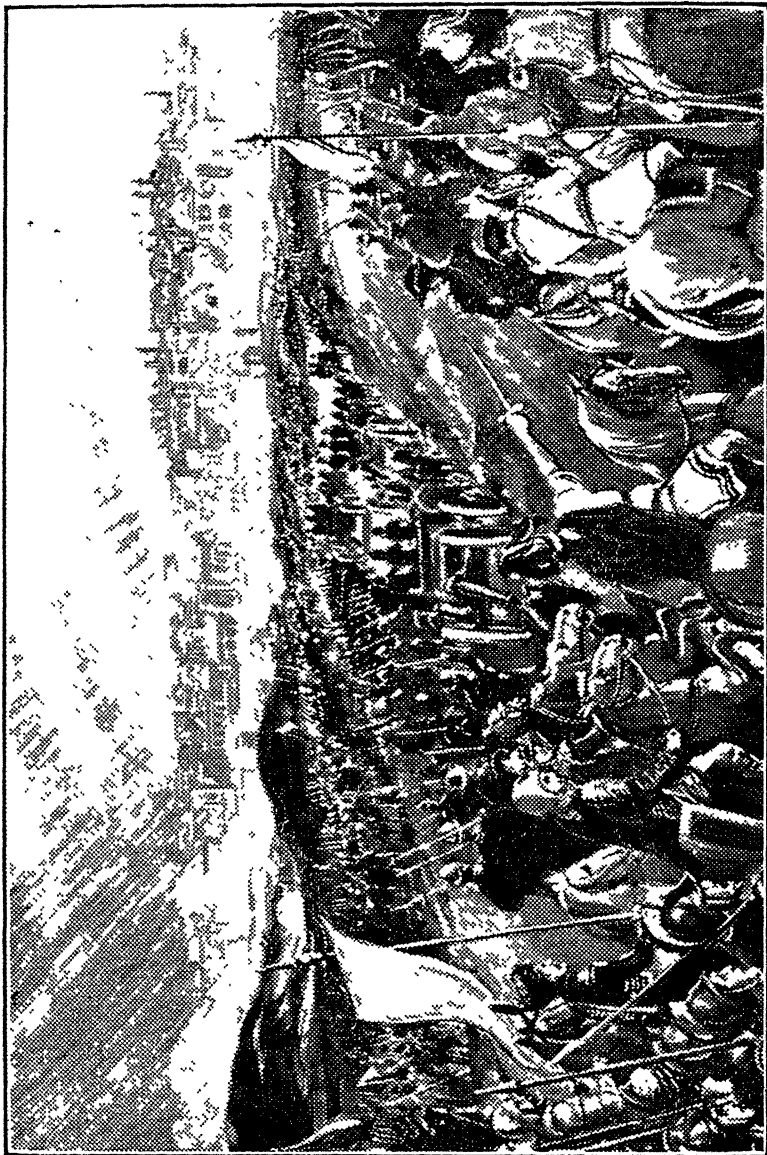
The Destruction of the Wicked

Before the glorious majesty of the coming King no sin can endure for true it is that "our God is a consuming fire." Now, in the day of His mercy, He will consume sin out of the heart of the one who by faith approaches the throne of grace. But in that day the unrepentant sinner will be consumed with his sin.

It is the great day long foretold by seer and prophet.

Again let us read the description of what it will mean to the unsaved to see Christ coming in glory; for the terror of that day must warn us now to seek the refuge of the Saviour's loving grace:

"The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that



SATAN'S FINAL ASSAULT UPON THE KINGDOM
OF GOD

"They went up on the breadth of the earth, and compassed
the camp of the saints about." Rev. 20 9,

sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who 'shall be able to stand.' Rev. 6: 15-17.

The same glory that changes the righteous to immortality is a consuming fire to those who have rejected Christ's salvation:

"Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thessalonians 2: 8.

When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thessalonians 1: 7-9.

The Climax of Human History

Thus the second coming of Christ brings the resurrection of the righteous dead, and the translation of the living. It brings the death of the wicked. The resurrection of the wicked dead does not then take place.

The righteous are taken to reign with Christ in the heavenly city for a thousand years, and during the same period the earth lies in desolation and chaos, uninhabited by man, a dark abyss, the dread prison house of Satan. Of the two resurrections, the first, that of the righteous, and then of the wicked we are told:

"They (the righteous) lived and reigned with Christ a thousand years. But the rest of the dead (the wicked) lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Revelation 20: 4-6.

At the end of the thousand years the resurrection of the wicked takes place. Then the city of God descends, "the holy city, New Jerusalem, coming down from God out of heaven," and the wicked come forth from the graves to condemnation and the second death, from which there is no waking.

"Now is the Accepted Time."

Now is the day of salvation, when by Christ's grace we may prepare for that great day. To be found among His redeemed ones in that day will be of infinitely greater worth than any thing this world can give, of pleasure, or possessions, or honour. Nothing will count then but the blessed hope.

Selina, Countess of Huntingdon, found the personal Saviour in the days of the Methodist revival in England. All her wealth and all her social influence were devoted to Christ, even though titled friends took umbrage at her close association with the poor and the humble who gave heed to the message of the hour, and pressed into the kingdom.

One night, at a royal ball, the Prince of Wales asked a titled lady where the Countess of Huntingdon was. "Oh, I suppose she is praying with some of her beggars somewhere," was the flippant answer. "Ah," said the crown prince, "in the last day I think I should be glad to hold the hem of Lady Huntingdon's mantle." True, it is that the greatest gift of grace now, as it will be then, is to be numbered among the obedient children of God.

WATCHMAN TELL ME

WATCHMAN, tell me, does the morning
Of fair Zion's glory dawn ?
Have the signs that mark His coming
Yet upon thy pathway shone ?
Pilgrim, yes ! arise look round thee ,
Light is breaking in the skies ;
Gird thy bridal robes around thee,
Morning dawns, arise ! arise !

Watchman, see, the light is beaming
Brighter still upon thy way ;
Signs thro' all the earth are gleaming,
Omens of the coming day
When the Jubal trumpet, sounding,
Shall awake from land and sea
All the saints of God, now sleeping,
Clad in immortality

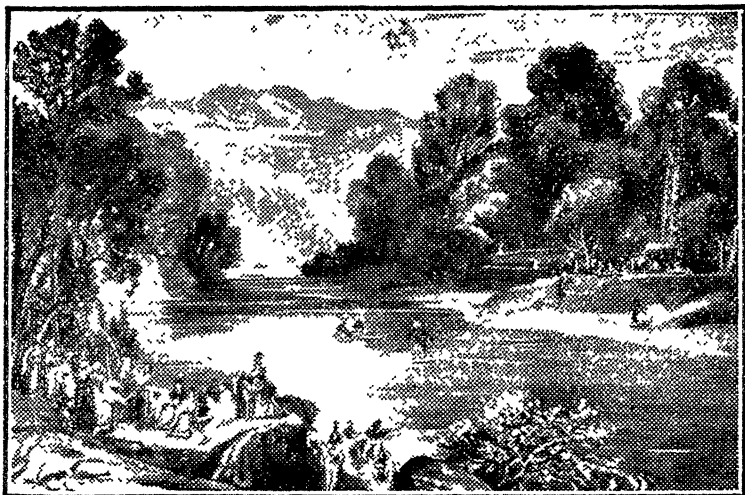
Watchman, hail the light ascending
Of the grand Sabbathic year ,
All with voices loud proclaiming
That the kingdom now is near .
Pilgrim, yes, I see just yonder,
Canaan's glorious heights arise ;
Salem, too, appears in grandeur,
Tow'ring 'neath its sunlit skies.

Watchman, see, the land is nearing
With its vernal fruits and flow'rs ,
On, just yonder,—O how cheering !
Bloom forever Eden's bowers.
Hark ! the choral strains are ringing,
Wafted on the balmy air ;
See the millions, hear them singing,
Soon the pilgrim will be there



MOSES VIEWING THE
PROMISED LAND

"Blessed are the meek: for they shall
inherit the earth." Matt. 5:5.



THE FORD OF JORDAN

"John also was baptizing in Enon near to Salim because there was much water there" John 3:23.

CHAPTER 21

The Home of the Saved

THE LAND OF PEACE

The Bible opens with a new heaven and a new earth, perfect from the Creator's hand, with man sinless and having access to the tree of life in the midst of the Eden paradise, out of which flowed a river that spread its life-giving waters through the earth. See Genesis 1 and 2.

The Bible closes with a new heaven and a new earth; with man upright and sinless, having right to the tree of life growing in the midst of Eden; with the river of life flowing out from the garden of God, clear as crystal. Rev. 21:22.

Between the two scenes spreads out the panorama of six thousand years of conflict with sin. It is a story of the fall of man, of the loss of his Eden home, of the curse that marred the earth, of sin and sorrow and death overspreading all.

The Restorer

But from the hour when the shadow of sin fell upon the earth, there has been a light shining in the darkness. Amid the ruin that sin had wrought, there appeared the great restorer.

The inspired record gives a word-picture of Jesus taking man's place to win back the lost dominion:

"Unto the angels hath He not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels: Thou crownedst him with glory and honour, and didst set him over the works of Thy hands; Thou hast put all things in subjection under his feet. For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things put under Him. But we see Jesus." Hebrews 2: 5-9.

Just where Adam, the first man, fell and lost his dominion over the earth, we see Jesus, the second Adam, taking man's place and winning back the lost inheritance. That is why the picture of the new earth and man's sinless state depicted in the first two chapters of the Bible is repeated in the last two chapters with even greater fulness of glory. God's original plan and purpose will be carried out, and this earth renewed, will be the eternal home of sinless men and women, redeemed by grace.

Sin will be found not to have frustrated, but only to have delayed the purpose of God. And what is six thousand years in working out the divine plan? In our brief span we may divide human history into ancient, medieval, and modern; but in heaven's life a thousand years are but as "a watch in the night;" and these six watches are to heaven but as one night of grief and of loving ministry in rescuing the lost.

It has cost all that heaven had to give. But the infinite Gift was made, and all heaven has wrought at the work. Of the angels it is written, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

Bringing Back the Lost Dominion

Of all the worlds that shine in the heavens, declaring the glory of God, this earth is the one that was lost. Its light went out in darkness. It wandered from the fold of God's perfect creation.

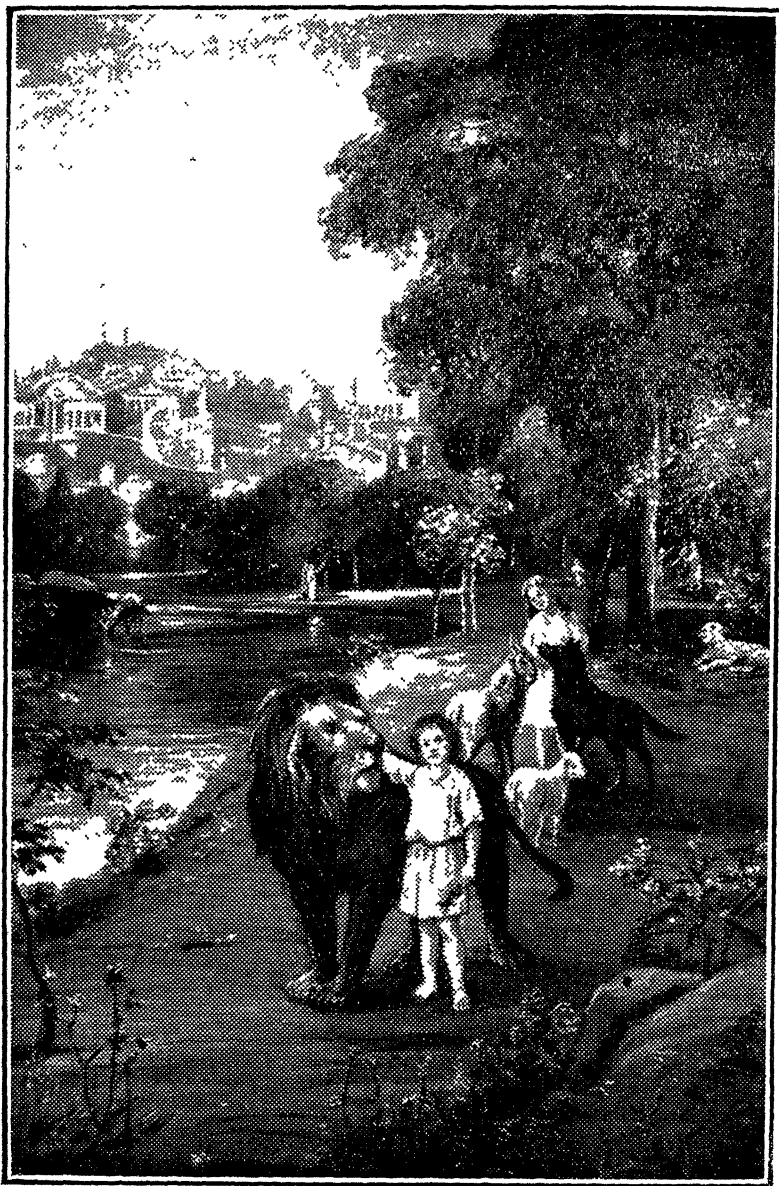
Then the divine Shepherd came to find it and bring it back. And the angels that rejoiced when they saw this earth created,—“when the morning stars sang together, and all the sons of God shouted for joy,” ...will again rejoice as the Lord brings His own,—this earth, redeemed from the curse, shining in the bright universe again with the perfection of the glory of God.

Christ not only redeems lost man, but He is to redeem this lost earth. “The son of man,” He said, “is come to seek and to save that which was lost.” Luke 19:10.

By sinning, man lost not only his righteousness and his life, but his dominion as well. Originally man had dominion “over all the earth.” Gen. 1:26. As the psalmist says, “Thou madest him to have dominion over the works of Thy hands.” Ps. 8:6. He was the prince and ruler of the earth. But when he yielded to Satan's temptation, he yielded up that dominion to the enemy, thus placing himself in the power of his foe. Satan thus became the “prince of this world,” exercising the dominion wrested from man.

But through Christ, this dominion is to be restored. The prophet of old said,

“Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the



THE SAINTS' ETERNAL
HOME

"I saw a new heaven and a new earth
for the first heaven and the first earth
were passed away" Rev. 21 1.

kingdom shall come to the daughter of Jerusalem." Micah. 4:8.

The Hope of the Promise

The promise of the gospel of salvation is the promise not only of life eternal through faith, but of an eternal inheritance in the earth made new, the fulfilment of the Creator's plan when He made this world to be the home of man. This was the star of hope that shone before Adam and Eve as they stepped forth from Eden into a dying world. It was the promise to Abraham, "the promise, that he should be the heir of the world." Rom. 4:13.

It was not the promise of the world in its present state. For the Lord gave Abraham "none inheritance in it, no, not so much as to set his foot on." Acts 7:5. Abraham himself did not look for the promise to be fulfilled in this sinful earth, but in the earth made new, redeemed from sin. The Scripture says of his hopes: "By faith he sojourned in the land of promise, as in a strange country:..for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11. 9, 10.

It was in the new earth and the New Jerusalem that Abraham, the father of the faithful, expected to receive the eternal inheritance promised to him and to his seed. And there all the faithful will find their inheritance.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

The psalmist said, "The meek shall inherit the earth." Ps. 37:11. Christ repeated it: "Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

The New Earth and the New Jerusalem

Through the prophet Isaiah the Lord described the re-creation of this earth to be the home of the saved:

"Behold, I create a new heavens and a new earth: and the former shall not be remembered, nor come into mind."

Isa. 65:17. When sin and sinners are finally consumed by the fires of the judgment, this old earth will be melted and purified by that day of burning. It is the day of which Peter wrote, "Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." But he adds, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:12, 13.

Out from the dissolved elements of the earth and the atmospheric heavens the Creator's power again calls forth new heavens and a new earth, the old creation cleansed and renewed in the perfection of the original Eden paradise. It is coming, for the prophet John saw it in vision. "I saw," he says, "a new heaven and a new earth: for the first heaven and the first earth were passed away." Revelation 21.1.

He saw the city which God is preparing for His children, come down from heaven, the new Jerusalem, the holy capital of the eternal kingdom of the earth made new. He says:

"I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His People, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful." Revelation 21:3-5.

It passes comprehension; but it is true. And the life of the saved in their eternal inheritance will be just as real as is life upon this present earth. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and

dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isaiah 65: 21, 25.

The whole earth will be as the Eden paradise planted by God in the beginning. And from week to week and from month to month the saved will gather to worship before the glorious throne in the holy city.

"As the new heavens and the new earth, which I will make, shall remain before Me, said the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66: 22, 23.

The Glories of the Saints' Eternal Home

As the first two chapters of the Bible tell of the earth's original perfection, so the last two chapters constitute one psalm of ecstasy over the indescribable glories of the earth made new, with its city of light, the walls of jasper, the gates of pearl, the river of life flowing from the throne of the Lamb, clear as crystal, with the widespreading tree of life on either side of the river. And supreme above all, Jesus Himself, "the King in His beauty," without whom there would be no glory even in that city foursquare; "for the glory of God did lighten it, and the Lamb is the light thereof."

"Oh, heaven without my Saviour
Would be no heaven to me;
Dim were the walls of jasper,
Rayless the crystal sea!

"He gilds earth's darkest valleys
With light and joy and peace;
Then what must be the radiance
Where sin and death shall cease?"

Next to the loveliness and grace of Christ our Saviour, the glories of this world to come have inspired the sweetest

hymns of hope for longing hearts. How often has the spirit been lifted above earth's trials as we have sung,

"O that home of the soul ' in my visions and dreams
Its bright, jasper walls I can see,
Till I fancy but thinly the veil intervenes
Between the fair city and me.

"That unchangeable home is for you and for me,
Where Jesus of Nazareth stands ;
The King of all kingdoms forever is He,
And He holdeth our crowns in His hands.

"O how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again !"

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

Through the ages, the children of the promise have been journeying toward the city which hath foundations, whose builder and maker is God, and they have confessed themselves pilgrims and strangers in this present world. As they have followed the way of righteousness,—oftentimes a thorny path,—it has been with the shining city ever before their vision. As they have fallen in death, it has been with closing eyes fixed upon "that day" when Christ shall come to take His people to the New Jerusalem preparing above.

"The Lamb there in His beauty
Without a veil is seen.
It were a well-spent journey
Though seven deaths lay between."

Now earth's course is nearly run. It is but a little way to the holy city, where the water of life flows clear as crystal from the midst of the throne. The water of life is really there; for the Lord showed it to the prophet John in vision, that he might tell us that he saw it. "I John saw the holy city," he says, "and he showed me a pure river of water of life, clear as crystal." Revelation 21: 2; 22: 1.

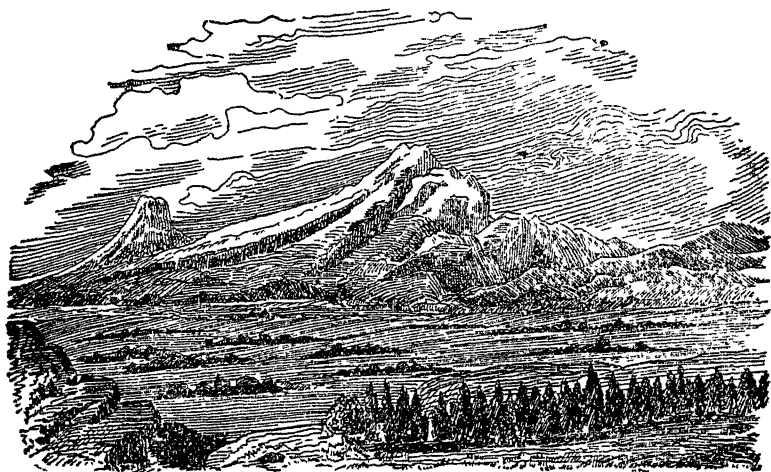
Christ invites every one to share the eternal inheritance, giving assurance of His power to save to the uttermost all that come unto God by Him. He is knocking at the door of every heart, asking admittance, in order that He may take away all sin, and prepare the soul for the heavenly home.

And the glories of the holy city invite us to come :

“The spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Rev. 22. 16.

“He which testifieth these things saith, Surely I come quickly.

Amen. Even so, come, Lord Jesus.”

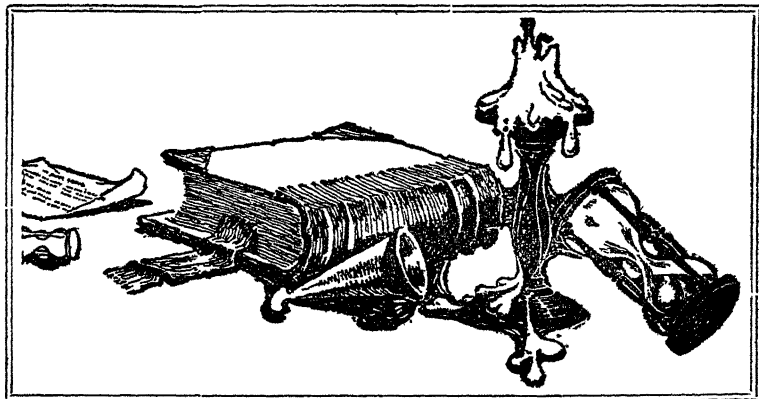


MOUNT ARARAT.



**THE MASTER AT
THE DOOR**

"Behold, I stand at the door, and knock. if any man hear
My voice, and open the door, I will come in to him,
and will sup with him, and he with Me." Rev. 3 20



CHAPTER 22

The Book That Speaks to Our Day

MAN may write a true book, but only the God of heaven, the source of life, can write a living book. "The word of God...liveth and abideth forever." 1 Peter 1: 23. The Bible is the living word of God. We look at the volume; we hold it in our hands. It is like other books in form and printer's art. But the voice of God speaks from these pages, and the word spoken is alive. It is able to do in the heart that receives it, what can be done only by divine power.

The Book That Talks

Far in the heart of Africa a missionary read to the people in their own language from the translated Word of God. "See!" they cried; "see! the book talks! The white man has a book that talks!" With that simplicity of speech so common to children of nature, they had exactly described it. This is a book that talks. What the wise man says of its counsels through parents to children, is true of all the book: "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." Prov. 6: 22.

Here is companionship, faithful and true, a blessed guide and guardian and friend.

“Holy Bible ! book divine !
Precious treasure, thou art mine !”

God the Author

The sixty-six books of Holy Scripture were written by many penmen, over a space of fifteen centuries, yet it is one book, and one voice speaks through all its pages. Spurgeon, one of the leading religious teachers of England during the nineteenth century, once said of his experience with this book:

“When I see it, I seem to hear a voice springing up from it, saying, ‘I am the book of God, man, read me. I am God’s writing, open my leaf, for I was penned by God. read it, for He is my author.’”

This book declares of itself. “All Scripture is given by inspiration of God.” 2 Timothy 3. 16. “The prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost.” 2 Peter 1. 21.

It is the voice of the Almighty. Very different is it from the sacred books of the non-Christian religions. In these writings it is man speaking about God; in the Holy Scriptures it is God speaking to man. The difference is as great as heaven is higher than earth. Here it is not man’s groping in the darkness after God. In this book of God’s revelation we see the divine arm reaching down to save the lost, and hear the voice of the loving Father calling to His children, every one and everywhere. “Incline your ear,” He calls; “hear and your soul shall live.” Isaiah 55 : 3.

The Word That Creates

We must have something more than instruction; we must have a word of power that is able to tell of sins forgiven, and to conduct us beyond the grave to heaven. One of the greatest of China’s sages, Mencius, said, “Instruction can impart information, but not the power to execute.” There is wisdom

in this statement. We must have instruction that can come with power divine to execute. We have it only in God's words. Christ, the Son of God, said: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." John 6 : 63.

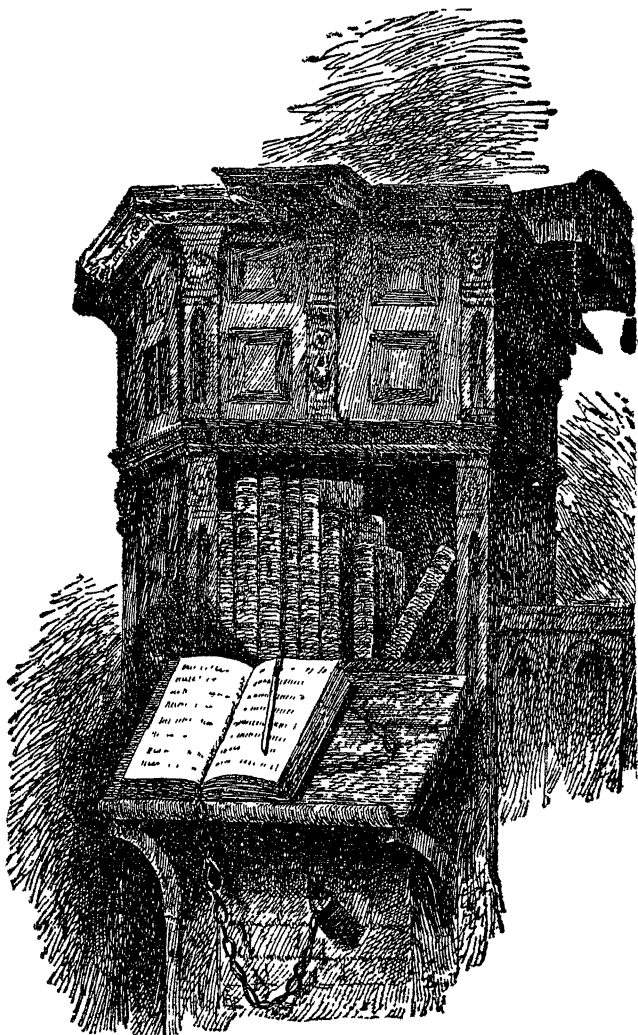
The words of God are living words. In the beginning God spoke, "Let there be light," and lo, the light sprang out of the darkness. There was power in the word spoken to bring forth. "Let the earth bring forth grass," was the word of the Lord: and the earth was carpeted with its first rich greensward. So through all the days when the earth was being created, the creative power was in the word spoken. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. He spake, and it was done; He commanded, and it stood fast." Psalms 33 : 6, 9.

Even so, when this word speaks instruction to man, there is creative power in the word, if received, to work mightily in the soul that is dead in trespasses and sins. Sinful man must be born again spiritually, be re-created. That we know; for Christ, the Son of God, when living upon this earth nearly two thousand years ago, said to one who was inquiring the way of salvation, "Verily, verily, I say unto thee, except a man be born again (margin : "from above"), he cannot see the kingdom of God." John 3 : 3.

And the word of God—the Bible from heaven received by faith, is the agency by which this new birth "from above" is wrought. This is the declaration of one Bible writer : "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." 1 Peter 1 : 23.

The Word That Works Within

Not only does the word of God give the new birth, making the believer a new man, the past forgiven, and a new



In ancient days, Bibles were very scarce and few people had them to read. They were sometimes chained to the pulpit and a few learned men only, had the privilege of reading its pages.

heart within, but the word that re-creates abides in the believing heart that studies it and clings to it, to work in the life with actual power that is not of the man himself. To the Greeks of the ancient city of Thessalonica who had "turned to God from idols to serve the living and true God," Paul, an apostle of Christ, wrote nearly two thousand years ago; "For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of man, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thessalonians 2:13.

The word itself worketh within, and works effectually. There is nothing mechanical about it. The mere letter profits nothing. The Bible in the home, unstudied and unloved, has no magic power. But God promises to abide by His Spirit of power in the heart that listens to His voice and trembles at His word. Jesus Himself tells us the secret of this power of the word to work in the believing heart:

"If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." John 14:23.

No wonder, then, that believing and receiving the word brings divine power into the life, making it possible for transformation of character to be wrought, for victories to be won, and obedience rendered to every command of God.

The Word Our Safety and Defence

When Christ came to this earth to live as our example in the flesh, and to give His life a sacrifice for sin, He, the divine Son of God, made Himself like unto His brethren "I can of mine own self do nothing," He said. John. 5:39

Tempted and tried, He found His defence in the Holy Scriptures. When Satan came to tempt Him to sin, the Saviour said, "It is written." He clung to the sure defence. Again the tempter came. He was met with the word, "I



CHRIST'S WEAPON OF
DEFENCE THE WORD
OF GOD

"Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4: 10.

is written again." The third time it was the same weapon of defence, "It is written." Matthew 4: 1-11.

Christ found safety only in the Scriptures of truth. So the Bible is the shield against the enemy's attacks. As Jesus studied the Scriptures and kept the words ever in His heart for a defence against temptation, so must every Christian study and meditate upon God's Holy Word if its counsels and precepts are to be his defence in the moment of sudden temptation to sin. "Thy word have I hid in my heart," says the Psalmist, "that I might not sin against Thee." Psalms 119: 11. It was the only way for the prophets, and for Christ, our Pattern; it is the only way for us.

The Bread of Life

The word of God is the daily food for the soul. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4: 4.

Who has not, in a hurried time, missed a meal, working on through the day, never thinking of the prolonged fast? But after a time there came a sense of weakening force, a lack of physical power. What was the trouble? At once the reason was evident—one had not taken food, and the system was calling for a renewal of its forces. Just so the spiritual life must needs be fed by the word of God.

Do we at times feel a sense of weakening of the spiritual power, a letting down of the vital forces of the soul? Ah in the hurry of life we have neglected to feed upon the living bread. We can no more sustain spiritual vigour and health without feeding daily upon God's Holy Word than we can maintain physical power without eating our daily bread. Eat of the life-giving word. The taste for it grows with the partaking.

There is life in "every word." One of the ancient prophets, a king named David, found the word of God "sweeter also than honey and the honey-comb," or, as the margina

reading has it, than "the dropping of honeycombs." Psalms 19: 10. We get the picture of the honeycomb inverted, the cell caps broken open, the sweetness dripping down. Just so every word of the Lord is a cell full of sweetness and life for the soul that feasts upon the Holy Scriptures.

The Source of all Doctrine

The Bible is the complete and perfect rule of faith and doctrine. Here every doctrine of salvation is found. Inspiration has declared it in the words of the apostle Paul to Timothy:

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 15-17.

The divine command is, "Study." For every generation there has been a message borne by this living word, making call to reformation of life, or giving warning and comfort. "The Bible is not a collection of truths formulated in propositions," said Dr. Samuel Harris, of Yale, "but God's majestic march through history, redeeming men from sin."

In every age God has been ruling and overruling, witnessing by His Spirit through the living word. The experiences recorded of past ages have their special lesson for the present time:

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

The Book For All Mankind

The Bible speaks in every tongue to the human heart. Its power to transform has been shown through all the centuries in every clime and among every race.

Of the Bible's universal speech to all mankind, Dr. Henry Van Dyke has said .

"Born in the East, and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High and into the cottage to assure the peasant that he is the son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wise and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. .

"Its great words grow richer, as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named Shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade, 'Good-bye, we shall meet again,' and comforted by that support, he goes toward the lonely pass as one who climbs through darkness into light"—*The Century Magazine*.

"And yet again I stand
Where the seer stood,
Gazing across the strand,
Beyond the flood
The gates of pearl afar,
The streets of gold,
The bright and morning Star
Mine eyes behold."

GIVE ME THE BIBLE

["Thy word is a lamp unto my feet, and a light unto my path "—
Ps. 119 . 105]

Give me the Bible, star of gladness gleaming,
To cheer the wand'rer lone and tempest tossed;
No storm can hide that peaceful radiance beaming,
Since Jesus came to seek and save the lost.

Give me the Bible,—Holy message shining,
Thy light shall guide me in the narrow way.
Precept and promise, law and love combining,
Till night shall vanish in eternal day.

Give me the Bible when my heart is broken,
When sin and grief have filled my soul with fear;
Give me the precious words by Jesus spoken,
Hold up faith's lamp to show my Saviour near.

Give me the Bible, all my steps enlighten,
Teach me the danger of these realms below;
That lamp of safety, o'er the gloom shall brighten
That light alone the path of peace can show.

Give me the Bible, lamp of life immortal,
Hold up that splendour by the open grave;
Show me the light from heaven's shining portal,
Show me the glory gilding Jordan's wave.

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